JOURNEYS TO THE PLANET MARS

SARA WEISS

RODEL. THE NATIONAL FLOWER.

JOURNEYS

TO

THE PLANET MARS

OR

OUR MISSION TO ENTO (MARS)

Being a record of visits made to Ento (Mars) by Sara Weiss, Psychic, under the guidance of a Spirit Band, for the purpose of conveying to the Entoans, a knowledge of the Continuity of Life

TRANSCRIBED AUTOMATICALLY

BY

SARA WEISS

UNDER THE EDITORIAL DIRECTION OF (SPIRIT)

CARL De L'ESTER

Author of "Story of Decimon Huydas, a Romance of The Planet Mars."

ILLUSTRATED BY THIRTEEN ORIGINAL DRAWINGS

SECOND EDITION

THE AUSTIN PUBLISHING COMPANY

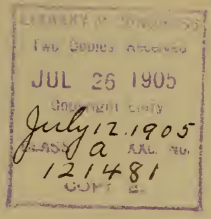
ROCHESTER, NEW YORK

1905

BF1311
.M4W4
1905

28
3646
W

LIBRARY OF CONGRESS
Two Copies Received
JUL 26 1905
Copyright Entry
July 12. 1905
CLASS a XXC. No.
121481
COPY B.



Copyright, 1903, SARA WEISS
Copyright, 1905, ADOLPH M. WEISS

LIST OF ILLUSTRATIONS

PAGE

RODEL. The National Flower . . . . . Frontispiece

RUVACCA PLIMOS 37

ISOINA 44

VALSĒTA 46

LOISA INFUEN 58

HINIFRO ENORA 60

OINA MISTA 75

LOISA MICANA 83

LOISA GENTOLISSIMA 84

ROINA 274

ERINCA MICANA 347

HNOBERSA 352

CONTENTS.

CHAPTER		PAGE
I.	Interview with the Evon Thia	1
II.	Special Features of Mars	14
III.	Ento, and Entoans	35
IV.	Descriptive Features	53
V.	Giordano Bruno	74
VI.	Inidora and Genessano	103
VII.	First Approach to Ento Sensitives	132
VIII.	Spiritualized Man	166
IX.	Meeting with Camarissa	177
X.	Dr. Blank's Lesson	215
XI.	In the Galarésa	249
XII.	Europe and the Far North	284
XIII.	Ento's Precious Stones	317
XIV.	Dano and Valloa	370
XV.	Re-embodiment	382
XVI.	Concerning the Eskimos	434
XVII.	Culmination of the Mission	473

EXPLANATORY NOTE.

In the Ento language, the accented A has the sound of ạh. The horizontal line over E, gives it the long sound of a. The circumflex over ŷ and û, closes them, and in certain words I takes the sound of E. Thus, Info stạ tivạ Zēnossạa oovistû is pronounced Info stạh tevạh Zēnossạạ oovistû. In English this signifies, To the care of the gods until we meet again, and Info oovistû bears the same meaning as the French expression, au revoir. Largely the Ento language is a language of inferences, it expresses far more than words indicate. Various movements of the hands convey subtle meanings, adding to, or detracting from apparently simple statements, questions or replies. Tylû is Ento for city; y and u being closed it is pronounced Tilloo. The interjection, Lohạû is Ento for the English word, hail; a form of greeting, as Lohạû, ēmano (Hail, friend!) and is pronounced Lohowoo amano. These are simple examples of a language not at all complex, but replete with charming expressiveness.

PREFACE.

To all who may be concerned in an endeavor to acquire information relating to affairs beyond the range of physical vision we offer for consideration what may be regarded as an incredible narrative of journeys to, and explorations of the Planet known as Mars, and we entreat that you shall not pass unfriendly judgment upon that which may impress you as a merely imaginative composition, but which, in all sincerity, is a statement of facts.

Desiring to, as far as practicable, simplify the relation of this absolutely truthful narrative, of a not unexampled undertaking, I, and others of the Evon-thia, have thought it well to present it in colloquial form, as being more realistic than any other mode of expression, and also we have thought it well, that only a limited number of our numerous Band shall present themselves as actors, in what may appear a fanciful drama.

We are aware that we might offer certain special pleadings, which, in many minds, would induce favorable consideration of the unvarnished relation of our varied experiences, but we prefer to leave to the more or less enlightened seekers after truth, such verdict as their inner perceptions may accord, not only for the facts and philosophy involved in the narrative, but also for the services of our intrepid conscientious and faithful instrument, who, during nearly two years, devoted her time, her energy and such ability, as she alone of Earth's sensitives, at this period possesses,

for the accomplishment of an object which long has concerned the denizens of our and other spirit worlds, an object for which wittingly she became re-embodied.

With occasional brief interruptions, our journeys to the Planet, astronomically known as Mars, but to its inhabitants as Ento, which in the Ento language signifies "chosen, or set apart," extended from October 6, 1892, to September 16, 1894. During this period, through a rather rare phase of mediumship, which we term semi-automatism, the objective, or soul consciousness of our instrument was controlled to write certain observations and experiences, but through various unavoidable conditions, the record was somewhat imperfect, fragmentary and altogether too voluminous for the purpose in view. Hence, when after quite two years, during which she gradually recovered from the devitalized condition, to which her devotion to a most worthy object had reduced her, she expressed her readiness to permit herself to pass under my control for the purpose of revising the manuscript, the contents of which she was almost wholly ignorant, I found myself a little dismayed over the magnitude of our mutual undertaking, which I well knew would tax our endurance to the utmost, and certainly, only patient, persistent endeavor on the part of our instrument, and myself, has resulted in what, at the best, we all consider a not very satisfactory rendition of experiences as unique as ever have occurred to one yet embodied in physical form. So unique, indeed, that she shrinks from the probable, nay, the certain unpleasant criticism which the presentation of not new, but unrecognized facts, may elicit, and it is only through the persistent entreaties of friends on both sides of life that finally she has decided to offer for publication the rather sketchy narrative of our journeys to Ento. Possessing neither a natural, nor a cultivated ability, for a pictured

presentation of form, our spirit artist, Aaron Poole, has found it difficult to, through her automatism, represent even some of the simpler examples of the Flora of your neighboring Planet, but I may assure you that, though from an artistic standpoint, they are somewhat crude, they convey a fairly correct idea of the form and color of the species of plant life they represent. Also, I may state that our mission to Ento was undertaken for a specific purpose, the record of its various features being a secondary affair, but of sufficient importance to induce us to undertake the task, which to all concerned, has been purely a labor of love. Largely, it has been written for the purpose of affording our Earthians information which only through the mediation of discarnated spirits can be obtained. To scientific inquiry, in whatsoever direction, there is a limit beyond which the physically embodied man cannot penetrate, but to freed, most exalted spirits from whom we receive instruction, the depths of unthinkably boundless space are accessible. To spirits less exalted as we are, the planets of our solar system afford free fields of observation, and in some far distant time you and we, dear reader, through loving service for Humanity, may find ourselves so purified, through earnest investigation and lofty aspiration, so learned, so exalted, that together we may journey beyond suns and worlds of which your photographers catch imprints, as faint as smiles on the white faces of your dear dead. And may we hope that in reading of our mission to Ento, you may find some expression of thought, some lesson which may aid you in ascending the heights, ever leading toward exalted states of being, thus nearer to a realizing sense of the all pervading, infinite spirit of an infinite universe. We pray that it may be so.

To all who love their fellow man, to all who love

truth, for truth's sake, and who earnestly, prayerfully seek for it wheresoever it may be found, we dedicate this narrative of loving endeavor.

CARL DE L'ESTER,

Counsellor and Guide of one of the Spirit Bands, in Planetary language known as Evon-thia (for love's sake).

JOURNEYS TO THE PLANET MARS.

CHAPTER I.

INTERVIEW WITH THE EVON THIA.

De L'Ester—Madame, we greet you, and rejoice to perceive that our last prolonged visit to Luna has not proven detrimental to your health, but hereafter we must endeavor to be more prudent. Now, I pray you, to attentively listen to what I may say to you.

During the years of your present re-embodiment, for a definite purpose, and toward a definite period, certain Spirits have occupied themselves in shaping the unfoldment of your Mediumship, the anticipated period has arrived, and with blended emotions, we, your Spirit friends, question the momentous future, which we trust contains the glorious fulfillment of a stupendous undertaking. Soon after your son Bernard passed to our side of life, we informed you that you no longer would be used for automatic writing, but that later on your Mediumship would be manifested through an altogether different expression. We did not then, and we do not now deem it advisable, to more than refer to this change of phase, considering it best that, through your own experiences, you shall grow into an understanding of what otherwise no one can make plain to your comprehension. Our paper on Earth's Satellite nears a conclusion; indeed, for the

present, in that direction, to-day will end our investigations. May we hope that your recent experiences have proven sufficiently interesting to have awakened in you a desire for a larger knowledge and a more comprehensive view of the wonders of Starry Space?

We are aware that in the minds of Earth's thinkers there is a lively interest relating to a world of our Solar System, astronomically known as the Planet Mars. We, too, are greatly interested in the same direction, and it is our ardent desire that we may use you as a means through whom Earth's peoples may obtain a closer acquaintance with the Planet, and through whom we may accomplish an aim very dear to our hearts. We also are aware that your desire to acquire knowledge, at even a sacrifice of personal ease, and other allurements, will induce you to regard our proposal with favor, so I shall not urge you into hasty compliance with our wishes. You carefully will consider the matter, and we with some anxiety will await your decision.

Now close your eyes, tranquillize your thoughts, and quickly we again will visit Luna.

October 4th, 1892.

De L'Ester—Yes, again we are with you, and are delighted to find you fully recovered from your exhaustive experience of yesterday. Are we to felicitate ourselves upon your having favorably considered our proposal? You hesitate; yet in the past you have trusted yourself to our care and guidance. Surely you safely may trust us for the future.

Medium—If I seem to hesitate, it is not that I fear trusting myself to your care, but you are aware that this phase of Mediumship is very devitalizing, so you will understand that I a little shrink from incurring possible

injury to my health. Then, too, if you may consider it advisable, I should like to be informed concerning the proposed undertaking. Since my early youth I have greatly desired to study astronomy, but always circumstances have prevented my gaining more than a very slight knowledge of this, to me, most wonderful of sciences, so, as in the undertaking some astronomical features are involved, without further hesitation I accept your proposal to attempt to make use of my organism for what I feel assured is a wise and beneficent purpose.

De L'Ester—Madame, in our undertaking much is involved that will be unfolded as we progress toward its fulfillment. Aside from the principal object in view, we desire, and hope to give through you, descriptive sketches of the geographical divisions, geological formations, fauna, flora, race characteristics, social conditions, religious beliefs and rites, government, educational methods, arts, sciences, architecture, mechanics and other features of the planet Mars. Certainly we fully understand the devitalizing effect of your peculiar Phase of Mediumship, and I will not conceal from you that your acceptance of our proposition may bring about possible undesirable consequences which we cannot foresee, so again I say, we will not urge you, but should you comply with our wishes to have you accompany us in a series of journeys from Earth, to Mars, our gratification will be boundless, and your experiences will be so unique that in any event you will find no cause for regret. Friends who are known to you, and others with whom you will become acquainted, will share with us the responsibilities and pleasures of the undertaking. For the most part these persons are interested in such sciences and pursuits as engaged their attention while in physical form, thus they are specially fitted for such purposes as they have been chosen to serve.

No, madame, we do not anticipate even a remote possibility of a fatal disaster to your physical existence; but, through exhaustion, your health might receive injury, so you will weigh the matter well before positively deciding to devote yourself to what I may assure you is a beneficent purpose. Should your decision meet our wishes, after the first step shall have been taken we will expect you to be steadfast to the end.

We, as well as yourself, have duties and occupations, and in the event of your positive acceptance of our proposition, it will be necessary that we shall make certain arrangements for the successful inception and after-progress of our journeys and investigations.

You are not yet fully devolped in your peculiar Phase of Mediumship, and unfortunately you are extremely skeptical and over-cautious, which renders you very positive, and doubtless there will be occasions when it will be difficult to harmonize conditions; still, as you possess in an unusual degree the graces of patience, perseverance and earnestness, may we not expect that you will prove equal to such occasions as may occur? Indeed, we feel assured that you will.

MEDIUM—You know the conditions under which I consent to place myself at your service, and in as far as my ability may serve, I shall endeavor to meet your wishes.

DE L'ESTER—Your conditions are perfectly reasonable, and we promise you that we faithfully will observe them. Shall we then consider your decision as final?

MEDIUM—Yes; and as I also shall have to arrange my affairs so as to place myself at your service, I shall require a delay of two days. On the 6th I shall be ready to accompany you.

DE L'ESTER—At what hour?

MEDIUM—At 9 A. M.

De L'Ester—Let it be so, and remember that during the hours you may be with us you positively must secure yourself against intrusion. This is imperative. Do you understand the necessity for this requirement?

Medium—I do, and shall arrange for it.

De L'Ester—Then on the 6th day of October, 1892, our initial journey will occur. Until then, adieu.

October 6th, 1892.

De L'Ester—Good morning, madame, I am pleased to find you quite prepared for our journey Starward. Accompanying me are George Brooks, an Englishman, whom ere now you should have known; Agassiz, one of earth's noted naturalists, and his close associate, Alexander Von Humboldt, whose fame is not confined to Europe. Allow me to make known to you these friends who are Members of the Band whom I have the honor of directing.

Medium—Gentlemen, I indeed am pleased to make your acquaintance.

Agassiz—Madame, our acquaintance *is not of to-day,* and our mutual friendship dates further into the past than at present you are aware of. Through the immutable Law of Attraction, humans are as links of an unbreakable chain, and real friendships are as enduring as eternity.

Von Humboldt—As no words of mine would add force to this statement, I shall only say that I am, and ever will be, your friend Alexander Von Humboldt.

George Brooks—And may I add that as all humans are akin I not only am your devoted friend, but, after a fashion, am your brother George Brooks.

De L'Ester—And it has been arranged that George shall assist you in your flights through space, and that I shall take upon myself the responsibility of conducting our observations and investigations. To each member of our

Band has been allotted some special duty, thus no confusion can occur, and from time to time Spirits of our Spheres, and of other Planetary Spheres, for certain purposes, will join us. When desirable, further explanations will be offered you.

Ere we begin our journeys to another world, we will turn our thoughts toward the Infinite One, in whom we indeed live, move and have our being.

Earnestly, humbly, prayerfully, we turn toward Thee, Thou Eternal, Infinite Intelligence, who art the All Pervading, All Knowing Energy, controlling every atom of the Universe. Ever Thy children are seeking after truth. Ever they who blindly grope their ways through mortal existence, unconsciously, are striving to draw nearer to a realization that Thou art. Oh, Thou Dual, yet indivisible One who art the All and in All, as now we are entering upon a mission of loving endeavor, with loftiest aspirations, and with perfect trust we offer ourselves for loving service, well knowing that in Thee are the issues of all things, and that Thou wilt give Thy angels charge concerning us. Amen and amen.

Madame, you now will close your eyes and endeavor to render yourself passive. That is well. Now, with utmost assurance, rest upon George's outstretched arms. Have no fear. Remember our promise. Gently, gently, George. Upward, upward now, and outward on this wondrous magnetic current we glide. Swiftly as thought traverses space, so swiftly we journey toward Mars, which, like a great ruddy jewel, enmeshed in gold, gleams yonder in space.

Now that we are nearing the Planet, we slowly will descend to such an altitude as will enable you to observe how varied is the scenery, and how very similar it is to portions of our Earth World.

A little lower, George. Madame, do you now see clearly? And are you not at all alarmed?

MEDIUM—I see quite distinctly, and am not at all alarmed.

DE L'ESTER—Truly you are a courageous woman.

Through personal observation you will learn that the geological formations, natural divisions, atmospheric conditions and other features of Mars are very similar to corresponding features of our own Planet.

The same may be said of its fauna and flora, which will surprise you by their familiar appearance. We will remain at this altitude, and as we pass slowly onward we desire that you shall closely observe such views as may be presented. We do not at present wish to discuss them, but should they suggest to you questions which may be relevant to our purpose I shall be pleased to attempt replies.

MEDIUM—Then may I ask which of the two Planets, Earth and Mars, first came into existence? And also I should like to know how Planets are formed.

DE L'ESTER—So much is involved in your questions that I cannot now afford you a comprehensive reply. So I may only say that we have been made to understand that Suns are, so to say, magnetic stations or centres of magnetic energy, and in so far as exalted spirits of highest spirit spheres can determine, in their relative positions and functions, they are eternal and unchangeable, also, they affirm that the elements, not only of Suns, but of all bodies of infinite space, are homogeneous. That periods arrive when through magnetic attraction of elemental substances Suns become surcharged and their pregnant energies exhibit inconceivable activity, casting into space the extremely attenuated elemental substances of which worlds are made.

We, as well as those Wise Ones, are aware that during

incalculable lapses of time, Infinite, Intelligent Law brings order out of chaos and formless aggregations of atoms become observable bodies of incandescent matter. That cycles upon cycles elapse, during which cooling and condensation proceed, and these gaseous bodies contract to the measurable dimensions of globes. In this manner Mars, and much later Earth came into the family of our Solar System, and in the course of time about either Planet a crust was formed, encompassing their super-heated masses. Numberless cycles added unrecognized years to the ages of the infant Planets. Continuously their confined energies burst forth with tremendous force, rending the gradually thickening crust and casting into space masses of incandescent matter, some of which formed satellites of the Planets. Others, not projected with sufficient force, were drawn back within the mass of such Planet as had cast them forth. No, I do not mean to say that all satellites of Planets have their origin in this manner, and at another time I shall speak to you of this matter. Backward, as the ages flew, the surfaces of Mars and Earth were upheaved into mountain chains, anon these were engulfed within fiery abysses whose measureless energies tumultuously threatened to burst asunder the entire surfaces of the young Worlds. But time flies on tireless wings, and at last atmospheres for them become possible; not beneficent atmospheres, but such as heralded the possibilities of a later time, when dew and rain would, like blessings, fall upon the hot bosoms of the new Worlds. The lapse of time from the beginning of the formation of a Planet to a period when the crust has cooled and thickened sufficiently to have become somewhat stable, when natural forces have made it possible for, so to say, the *generation* of an atmosphere, is inconceivable, and quite as inconceivable is the time that must elapse ere the cooling of the

atmosphere and consequent condensation and deposition of moisture shall have made life conditions possible; truly, my friend, only the Infinite Mind is equal to such a conception. Understand, please, that I am not indulging in mere speculation. In a simplified and perspicuous manner I am trying to convey to you such facts as may furnish brief replies to your questions. I wish you to learn that World building is not only a process of bygone ages, but that far off in the depths of space innumerable Worlds are now being formed, just as this Planet and Earth have been formed. As the primitive history of one corresponds with the primitive history of the other, I shall say that in the earlier ages strange conditions prevailed. Geographically the surfaces of the two Planets changed, as change the forms in the kaleidoscope. Oceans and Seas were being deposited, and from their depths Continents were upheaved, only to disappear beneath unquiet billows, leaving isolated Islands or Archipelagoes to mark their subsidence, and from the heated waters dense vapors arose enveloping the new Worlds as in winding sheets.

As it is not possible to compute the ages, much less the years, during which Mars and Earth passed through the various stages of evolvement, up to the period when either Planet became sufficiently cool and stable, the waters of a suitable temperature and atmospheric conditions favorable to a degree that life in its earliest expression became possible, necessarily I must remain silent in relation to that matter. But in this connection I may say that the formative history of one Planet is the formative history of all Planets of all systems of Worlds. First, a nebulous condition of substance, which, through natural activities or laws, gradually contracts into measurable dimensions. Secondly, a somewhat spherical, gaseous body extending in all directions into space. Thirdly, a positive, individ-

ualized, observable body in a highly incandescent state, followed by such gradual evolvement as your geologists well understand. In a fragmentary and simplified fashion I have as concisely as possible replied to your *second* question. As to the first, such authorities on our side of life as are known to be unquestionable, declare that the Planet Mars is incalculably older than Earth. That during the ages when our globe was almost wholly incandescent, Mars' crust was measurably solid and cooled and its earliest life expressions were teeming in its tepid waters. The interval elapsing between the earliest appearance of life on Mars and the period when it became possible for the earliest life expressions to appear on our Planet is not to be computed through years or through centuries of years, the duration of such an interval is inconceivable.

We desire that you shall understand that *we do not propose* that this shall be an astronomical, geological or other scientific work, but in so far as we may be able to use your organism we shall touch upon such recognized sciences as may subserve our purposes of comparing degrees of knowledge attained to, in the same direction by the peoples of two Planets, Mars and Earth.

MEDIUM—I should like to know how the lowest life forms of a new Planet originate, where do they come from, and what are they?

DE L'ESTER—Truly a large question, to which I must make a very brief reply. Your scientists declare that protozoa are the first, consequently the lowest, forms or expressions of life. The statement to a degree is correct, but as the life, the active principle of the cell, relatively is as great as the active principle of a universe, one cannot accurately designate it as either high or low. Life, the imponderable potentiality of the universe, is a unit, expressing itself in every atom, in the formation of every cell,

floating in the tepid waters of new Worlds. It is as truly *substance* as is the cell *brought into form* through its intelligent activity. It is the Infinite, Intelligent Energy, permeating all that is. It is the Infinite Spirit whose countless manifestations we recognize, but whose nature is beyond the conception of angels or of archangels. *It is that which we term GOD.* On all Planets sufficiently evolved life expressions first appear in cell formations. In these cells, for which scientists have various names, are *all the potentialities* necessary for the evolvement of all forms of animal and vegetable life. Through the ceaseless activity of Infinite, Intelligent, Immutable Law, these germ cells, step by step, are evolved from lower to higher planes of expression, *and this is a truth, the cells containing the potentialities of the human animal are unlike those containing the potentialities of the mere animal.* Infinite Intelligence makes no mistakes, and in the primordial cells are *all* the possibilities of *all* specific orders of animal and vegetable life. In every direction life expressions strive to advance on straight lines, and however thwarted and baffled, go forward with invincible, intelligent energy toward definite ends. But the subject is inexhaustible, and we must for the present defer its further consideration.

We are now resting in space, about one English mile above Mars' surface. Freed spirits see where mortal vision perceives naught. As you now are, to a degree, liberated from physical limitation, you perceive that all your senses are enlarged and intensified, and you will not find it difficult to carefully observe the view presenting itself, and to describe what you may perceive.

MEDIUM—I cannot realize that I am gazing on the planet Mars, for it is so strangely similar to our own far distant Earth. I see cities and towns, some near by, others

in the dim distance. There are Lakes and streams of shining water and there are wide spreading plains over which I see some animals moving, but I do not see them very distinctly. Directly beneath us are fields of waving grain and meadows green with verdure, with here and there clusters of many bright hued flowers. Away off yonder I see what appears to be moving trains of railway cars, but the motive power must be different from that in use on our railways, for I do not see either steam or smoke, and the locomotive is quite unlike any I have seen. What direction is that? South? Well, far Southward I see a considerable body of water, and on it, moving in all directions, are large and small vessels, some with sails, others without any visible motive power. But, dear me, what is that moving so swiftly through the air? An air transport? How very wonderful, but I see neither sails, balloons or any propelling power. I wonder how they rise, and what keeps them from falling? George, it is very impolite in you to laugh at me. Of course I am excited; so would you be were you in my place. Oh, that one over yonder town is slowly, slowly dropping down, and now it has landed on a great platform and passengers are alighting and others are entering, as one might enter a railway car. Now it is ascending with a sort of undulatory movement, dipping and rising like a bird in flight, and now it has risen to quite a height, and is going toward the South. Cannot we go nearer to one of the strange conveyances? I am very curious to learn more about them. How they are constructed, and what their motive power is, and what sustains them in the air, and what—George, if you do not stop laughing at me you will let me fall. De L'Ester, do tell me something about them.

De L'Ester—Patience, patience, madame. Your curiosity is quite natural and commendable, and in good time

shall be gratified, but as this is an experimental trip we do not think it prudent to hold you longer. As you grow accustomed to unusual conditions gradually we will prolong our journeys, but now we must return you to your Earth home, and if we may find you sufficiently vitalized, to-morrow, at the hour of 9.30, we again will come for you, and we promise you that your experience of to-day is but the beginning of a series of the same, which will greatly add not only to your pleasure, but to the profit of many, for whose benefit our journeys have been planned.

Now, Earthward, George. Yes, the sensation of moving with such tremendous velocity is peculiar. To move so swiftly as to experience a sensation of immobility is quite beyond the conception of mortals, who cannot conceive the fact of an ever-present now in a spaceless universe.

Here you are in your quiet room, and none the worse for your starward journey. Now you are in your normal state and I have something to say to you.

For a reason that later on you will appreciate, *you are not to read what your conscious self has been made, and will yet be made to write.* Do you understand? Then at the conclusion of each journey put away whatever may have been written, and in some coming time together we will read it, and then you will comprehend why I make this request.

May divine and loving influences guide and guard you. Au revoir.

CHAPTER II.

SPECIAL FEATURES OF MARS.

De L'Ester—Again we have the pleasure of greeting you and of observing your attempt to secure yourself from intrusion, and we urge upon you the imperative necessity of continuing this precaution. Now, assume a comfortable position. Now close your eyes and endeavor to compose your too active mind by joining us in harmonizing prayer.

Eternal Infinite Intelligence! Eternal Infinite Energy, we, Thy children, desire to come into conscious relation with Thee. Unto Thee we offer our loving, reverent adoration, and Thou wilt guide us in all our ways. Amen, amen.

George, for a little while, we will move slowly, so that madame may more clearly observe the scene below us. To physical vision the Earth's surface would appear somewhat depressed, but to our spirit vision this illusion is not apparent. To mortals, at this altitude, the atmosphere would be too rarefied and too cold to be endurable, but, as you perceive, Spirits sufficiently evolved, are not subject to physical conditions. How deep is Earth's atmosphere? He who estimates the depth of the *oxygenated* portion of Earth's atmospheric envelope at ten English miles may safely add another half-mile, and the entire depth of Earth's atmosphere is so greatly in excess of what your scientists conceive it to be that on your account I a

little hesitate to say that it runs into hundreds of miles, and through the activities of natural forces ever it is deepening. Yes, necessarily, all inhabited Planets possess oxygenated atmospheric envelopes, but you are not to confound atmosphere with ether, which fills all interstellar space, *and is substance,* but so refined as to be imperceptible to physical sense.

Upon all the planets of our solar system, our glowing, radiant Sun sheds its life-preserving beams. Its magnetic waves, pouring across space, quicken into activity latent energies, thus making progress in all directions not only possible, but inevitable. Mars, being many millions of miles further away from the Sun than is our Planet necessarily it receives less direct solar heat. On the other hand, Mars' atmosphere is such as to both receive and retain an amount of solar heat sufficient to render its climatic conditions very favorable for its various life expressions, and being much older, and hence, in proportion to its bulk, *far more magnetic than Earth,* its density, as compared with that of Earth, much less, its atmosphere rarer and lighter, it follows that to a limited degree its climatic conditions vary from those of Earth. Still, as you will have opportunity to observe, the temperature of its different zones is not greatly unlike that of the various corresponding zones of our own Planet.

Yes, the panorama now below us is a reminder of many similar views on various portions of our far distant World, which, to our vision, now appears as a rather diminutive, luminous sphere in immensity of space.

Certainly, madame, ask such questions as may occur to you, to which, as we slowly move onward, I shall to the utmost of my ability reply.

No, the depth and quality of a Planet's atmosphere does not altogether depend upon the age of the Planet. With

both its quantity and its qualities other factors are concerned. Were not this true, Mars' atmosphere, relatively, would be deeper than that of Earth.

As a fact, the depth of Mars' *oxygenated* atmosphere is rather under half the depth of that of Earth. As to its qualities you already are informed. Yes, equability of temperature characterizes the various regions of Mars, only at the equator, and on either side for about seven hundred English miles, can the temperature be considered high, and even at the equator the heat is less torrid than in a corresponding latitude on our Planet. Disintegration and attrition have so worn away Mars' mountain ranges and other elevations that they offer slight diversions for its air currents. Through ethereal disturbances cyclonic storms occur, but at rare intervals. A noticeable peculiarity of Mars' atmosphere, which later will attract your observation, is its extreme humidity, which ancient Mars spirits have told me increases as the Planet ages. Even the polar regions are under the influence of this exceptionally humid condition, and there, during the year, snow falls nearly continuously. As spring approaches, at the north pole vast accumulations of ice and snow begin to melt, and as the season advances, immense volumes of water threaten to inundate portions of the Planet. Against such a calamity wise provision has been made, but of this presently you will become better informed.

We near our destination, and now, gently descending, we stand upon solid ground. Madame, we salute you, and welcome you to a land visited for the first time by a spirit yet embodied in the physical form. The energetic and adventurous American is a born pioneer, so it seems quite in keeping with your national tendency that you are here.

Medium—It may be quite in keeping with my nation-

ality to be adventurous, but I confess that at this moment I do not feel very courageous.

De L'Ester—Fear not. Many times you shall come hither, returning to Earth safely. You wish to know on what portion of Mars we now are? I can only reply in this manner: Relatively we are in about the same latitude and longitude as is St. Louis. For purposes of comparison, and for the instruction not only of yourself, but of some who possibly may read these pages, we have decided that it will be well to afford you a glimpse of Mars' interior, so you will stand beside me while I shall endeavor to direct your spirit perception, and that you may more readily comprehend what I shall say I shall make use of such terms as our Earth scientists have established. In succession the Azoic, the Silurian, the Devonian, the Carboniferous, the Reptilian, the Mammalian, and the crowning Age of Man have carried Mars and Earth to their present states of evolution. As we perceive, the merging of one age into another was through such imperceptible degrees that it is not possible to note lines of demarcation, yet we easily can trace the wondrous vestiges of the passing ages up to the appearance of the evolved human animal man, of whom, at another time, I shall further inform you.

Yes, gold, silver, copper, iron, tin, in short, all the minerals with which Earth abounds, are equally abundant as constituents of Mars, and like our planet, Mars contains vast stores of mineral salts, which in solution form nature's remedial springs.

Naturally, as cooling of the Planet has proceeded, the primitive stratum has deepened, and as we perceive within its compass is a vast volume of highly heated matter, which, to a degree, corresponds with the interior of the World upon which you so serenely dwell.

Very true, to one unaccustomed to such a view, it appears amazing and awe-inspiring.

Following the Devonian age the dank atmosphere was laden with noxious gases, and the fauna and flora of this Planet attained to gigantic proportions. This was the Carboniferous age, during which largely the coal fields were formed, and I may say that during a corresponding age of Earth like causes produced like effects. All over this planet, in various localities, deposits of coal abound, and through unnumbered centuries, it served for the Marsians the purposes of fuel and illumination.

Now, madame, turn away your gaze from yonder fiery abysses and allow it to rest upon pleasanter views.

From the slight elevation on which we stand we gaze upon a very attractive scene. Stretching away into the distance are level plains, sustaining luxuriant verdure and a wealth of grains and other vegetation. The plains are dotted with towns and villages and animals of several kinds are grazing in the near-by inclosed fields.

A silvery haze veils the distant landscape, partly revealing, partly obscuring its exquisite beauty, and in all directions the land is abloom with many-hued flowers, each exhaling a fragrance all its own. Nature adorned as a queen demands her rightful measure of homage, and thus we salute thee, thou beauteous expression of the Infinite Good.

The ceaseless activities of nature accomplish manifold wonders, and in the peculiar looking animals under the shade of yonder great trees we observe one that may surprise you. Madame, we will draw nearer them. At times I forget that your vision is not as far reaching as our own. You will allow me to assist you. Do you now see them clearly? Yes? Then for a little we will pause here. Your amazement does not at all surprise us, for indeed

those creatures are strangely formed, colored and clothed. We desire that you shall attempt a description of that one standing apart from the others.

MEDIUM—But where shall I begin? With its head? Certainly that is its strongest, strangest feature, and it is formed very like the head of a giraffe, but its enormous horns, curved spirally, extend upward, and its ears are small and drooping. No one on Earth ever will believe me when I say that its large, gentle eyes are placed, one in the front, the other in the back of its head, yet truly they are there. Its neck is very like that of a horse, but rather longer, and its shoulders are much higher than its haunches. It is covered with short, reddish brown hair, perhaps I should say wool, for it is rough and crinkled, and on the end of its tail, which nearly touches the ground, is a great tuft of long, crinkled hair. Its mane is short, thick and upright, and both mane and tail are of a lighter tint of brown than is its body. At its shoulders it is the height of an ordinary horse, but its long neck and its great horns extending upward adds to its apparent height. I cannot imagine a more grotesque looking animal. I wonder what purpose it may serve?

GEORGE BROOKS—I should say, to illustrate that when nature sets about it she can turn out enigmas difficult of solution. Another reason for the existence of such queer-looking animals may be that nature intends them as a background on which to exhibit the good looking ones, for grazing near yonder clump of shrubbery is an exceptionally handsome animal.

DE L'ESTER—George, you may not be either a philosopher or scientist, but certainly you are original.

Madame, will you also attempt a description of this animal?

MEDIUM—I shall do my best, and where I fail you will

prompt me. This animal reminds me of a horse, but it is larger than any horse I ever have seen. Its head is well proportioned to the size of its body and is as delicately formed as the head of a deer. Its ears are erect, pointed, rather small and set closely to its head. Its eyes are large, gentle and beautiful. Its neck is rather short, but symmetrical, and fringed with a long, silken mane. Its legs are well proportioned and its hoofs are daintily formed and semi-transparent. Its tail, almost sweeping the ground, is covered with long hair the color of its mane, which is a very dark brown, and its body is clothed with hair of a lighter shade of brown, rather, I should say, with shades of brown and white arranged in spots, like those of a leopard. I think it a very handsome animal. Is my description at all accurate?

De L'Ester—Quite so; and this animal is a Lûmą, and the other is a Vetson. As I already have intimated on this Planet there are in its animal kingdom forms bearing striking resemblances to some existing on Earth, but owing to Planetary conditions they are of a larger type than their kindred of our Planet. You are to remember *that all life germs are homogeneous,* their varying expressions being the result of varying conditions. Thus throughout the myriad life expressions of different Planets there are endless strong resemblances. Why not? The conditions of the several Planets of our Solar System are not so utterly dissimilar as some of your learned persons declare them to be. And mark what I shall say: On Earth's physical plane there are at this time re-embodied ones whose inherent qualities will within the next half-century enable them to give to Earth's peoples undreamed of facts concerning other Worlds. Facts which will necessitate a *readjustment of accepted scientific conclusions.* Yes, necessarily, resemblances between the fauna and flora of Mars and Earth

are closer than between those of any other two Planets of our Solar System. I say necessarily, for the reason that like produces like, and the conditions of Mars and Earth, being more nearly similar than are the corresponding conditions of any of their Planetary kindred, it follows that their productions must keep pace with conditions.

Another question? Certainly, but I must make a brief reply. Throughout the animal and vegetable kingdoms of all inhabited Planets structural divergences ever have marked the lines of evolution, *the human animal alone excepted.* True, the human animal evolves through all the gradations of animal existence, but unlike other animals, he diverges neither to the right nor to the left. *His specific, inherent energy impelling him ever onward, ever upward and straight ahead.* Man is the culmination not only of forces but of qualities which set him apart from all other physical existences. *He is the apex of intelligent direction, the final expression of God in form, not only on Mars and Earth, but in the human everywhere.*

We will now proceed, observing as we move onward whatever may be instructive or interesting. Embowered in yonder grove of magnificent trees is a stately dwelling. We will approach it more nearly, we even may enter it, for I doubt not, madame, we might find in it much that to you would be new and of interest. From its dimensions and imposing style we may conclude that it is the home of persons of wealth and distinction. For a little we will pause under the shade of these great trees, which impart a sense of restfulness.

MEDIUM—You speak of a "sense of restfulness." May I ask do spirits, like mortals, experience a sense of fatigue?

DE L'ESTER—What I mean by a sense of restfulness is a state of tranquillity, through which a Spirit comes into harmonious relations with its surroundings. *Spirits do*

not become wearied as expressed by the word fatigue, but upon entering the physical plane, Spirits, to a certain extent, take on the conditions with which they come in contact, and they experience what may be termed *a sense of unrest or inharmony,* and in exact proportion to the progress attained by Spirits is this sense of unrest accentuated. *Hence, Spirits of the higher spirit realms seldom enter the physical plane.* Have I made the matter clear to your comprehension?

MEDIUM—Perfectly so.

DE L'ESTER—We now will look at this massive and really fine structure. As it is a good example of the many imposing residences to be found throughout this North temperate region, it shall serve as an object lesson for you, madame, and I shall take upon myself a description of its exterior.

A large structure of gray stone, extending on either side of a central entrance for at least forty feet. The entrance, which is wide and lofty, is approached by a fine flight of stone steps, leading easily up to it. Artistic and elaborate sculpture frames in the doorway, and on either side of the entrance are sculptured life-size forms in bas-relief. Their upturned eyes and upreaching hands lead one to conclude that they represent a guardian God and Goddess.

The entire front is pierced by many large windows surrounded by wide bands of intricate sculptured designs. Story above story to the height of four, the central portion of the building rises, and on either side of it are wings, two stories in height. Its entire front is beautified by traceries of delicate sculpture, among which are groups of life forms of various kinds. No doubt these forms hold certain meanings, and we regret that our Mars friends have not yet joined us, as they might enlighten us in this direction.

We now will move around to the right. Ah, here is a sort of annex and evidently devoted to pious purposes. Being a Frenchman I would term it une Temple, and you, madame, would name it a Chapel. It appears to be an extension of the dwelling, but really is quite a separate structure, which later on we will examine As we perceive, these spacious and comfortable apartments at the rear of the dwelling are occupied by the domestics. As you, madame, are aware, to most Earth dwellers, Spirits are invisible; to the Marsians they are even less so, so we safely may enter the dwelling to have a view of the interior, but, George, you are to play no pranks to startle the occupants.

We will enter at the front. What a beautiful interior. This grand staircase, rising from this central hall, is fine enough for a royal palace. Evidently an able architect designed this dwelling, and intelligent and cultivated persons occupy it.

How very quiet it is. What is it, George? Not a soul in the house? Better so, for really this seems a sort of intrusion, all the more so were the occupants at home. Now, madame, which part of the dwelling shall we first investigate? Ah, we might have guessed that, as you are such a devoted housewife. To the kitchen then, but I shall expect you to describe this apartment, as really it is more than I am equal to.

MEDIUM—I fear that I also am unequal to a description of it. It appears to be better fitted for chemical experiments than for a kitchen. What a large, sunny, airy room it is and what a variety of utensils. I cannot even guess at the uses of many of them. Am I mistaken in supposing that these bowls and platters and some of these pretty vessels are of gold and silver? No? Then those metals must be very plentiful, or the owner of this residence very rich. As sure as I live here is a weighing ap-

paratus, and in design not very unlike one I use in my own kitchen. What are you saying, George? That one touch of nature makes worlds akin. Well, while this is not a touch of nature, it has a wonderfully homelike appearance. And here is a cooking range, but it is not designed for the use of coal, wood or gas. I wonder what kind of fuel these people use? De L'Ester, can you enlighten me?

De L'Ester—Since a very remote time the people of this Planet have for heating, lighting and as a motive power used electricity. In this instance it is the heating agent.

Medium—And Earth's peoples, who regard themselves as highly evolved humans, are only beginning to learn of the many uses to which it may be applied. One cannot question the fact that the same metals used on Earth are used on Mars, for here are vessels and utensils of gold, silver, iron, copper, tin, and what looks like brass, and of alloys new to me. Then here are vessels which I shall call porcelain, and there are various other wares similar to some with which I am familiar. I cannot find words to express my amazement at all this, it seems so utterly incredible, and yet I cannot question the evidence of my own senses. A woman with a genius for cooking would be enchanted with this kitchen. Is the dining-room as well worth seeing?

De L'Ester—It may be, but the family being absent, to an extent it is dismantled, so we prefer that you should not see it. Then, too, we have in mind a certain dining-hall which we purpose showing to you.

Now we will look through the rooms at the front of the dwelling. We will enter this one on the right. What a superb apartment, so spacious, so sumptuously furnished. Art and luxurious appointments combined have produced charming effects. Here, and elsewhere, we anticipate the pleasure of showing you many evidences of the wealth and

culture of the Marsians. Before proceeding further we desire to inform you of something which, for a reason, until now, we have withheld. This Planet, known to Earth's peoples as Mars, is, by its inhabitants, known as Ento, which, in their language, signifies CHOSEN, or SET APART. They believe that as an expression of His love, Andûmana, the Supreme One, created Ento, and that when their home was prepared for their occupation He created His children, who with other living things should manifest the power and greatness of His Divinity. In future we will speak of the Planet as Ento, and of its peoples as Entoans, and during our journeyings and investigations you will learn that on Ento there is a state of civilization and consequent culture quite in advance of that of our own immature Planet.

Observe now those paintings. What marvellous creations they are. And those sculptured forms, so beautiful, so true to nature. Only the mind of a genius and the hand of a master could have conceived and executed either of them.

Here is a masterpiece. I know not what title the artist may have given it. I shall name it "Love's Awakening." It represents the sculptured form of a young girl just budding into womanhood. How charming is the angelic expression of her upturned eyes and smiling lips. The face, no longer that of a child, yet scarcely that of a woman, is rarely beautiful. She seems to be listening to Love's first whisperings, and almost one can fancy her lovely mouth tremulous.

So eloquent is the silence of her slightly parted lips, that in expectant attention, one listens for the faint murmurings of a soul awakened to the infinite possibilities of the passion, which welds into a unit all things animate and inanimate. Observe that the drapery, half

concealing, half revealing the exquisite form, is as transparent as a mist wreath. Truly it is a marvellous expression of art. These friends and I are not unused to the finest representations of art of many planets, yet seldom have we seen a piece of sculpture equal this; still less seldom have we seen one surpassing it in design, or excellence of execution.

No, madame, the extent of this collection is not unusual, for the Entoans are liberal patrons of the arts. But we will look further.

Here, on a grassy knoll, is a group of three quite young boys, their forms lightly clothed in loose garments, which but partly conceal their rounded, shapely limbs. The middle, and larger boy, holds on his knees a book, from which apparently he reads a stirring story, to which the other boys listen with rapt attention, their beautiful faces expressing liveliest emotion. Notwithstanding that this group does not strongly appeal to the imagination, there is that which obliges one to feel that in it the sculptor has embodied much love and a reverence for art.

Now we will learn what this draped recess may contain. Ah, a descriptive composition, and in *tinted* marble. Not an agreeable representation, but an instructive reminder of a religious rite of happily bygone centuries.

Before us is an altar, on which lies the draped form of a young girl, her eyes closed as though in sleep. The loose robe drawn aside from her bosom reveals the contours of a maiden in the first blush of womanhood. At her side, holding in his upraised hand a long, keen bladed knife, which he is about to thrust into the heart of the unconscious victim, stands an aged, majestic looking Priest, his crimson robe in strong contrast to the white robed, golden-haired girl, who is to be sacrificed by knife and flames to an imaginary god or gods.

While one must admire the consummate art which so faithfully has represented this scene, one shudderingly turns from it, as being a horrible reminder of the many crimes and cruelties, which in the name of Religion, have been, and still are perpetrated.

Madame, it is a lamentable truth, that incorrect conceptions of the attributes of the Supreme One, ever are allied to cruelty. This statement applies not only to Ento, and Earth, but to all Planets inhabited by humans. It is only when man has become highly evolved, that spirit, the ego, dominates the animal soul, and God is apprehended as love, not hate.

Ancient Ento spirits, and others of comparatively modern times, have informed us concerning their religious rites and customs, which during the passing centuries have, with the exception of the sacrificial rite, remained almost unchanged. They relate that the victims of that horrible rite generally were drugged into unconsciousness, yet at times, willing victims, hoping thereby to appease the offended Gods, and thus avert some calamity, went consciously, courageously, to their death. Though deploring the ignorant fanaticism of such an act, one feels impelled to admire the heroic and generous nature of one willing to yield his or her life as a sacrifice for the real or fancied good of others.

In this adjoining recess is another composition, scarcely less pathetic, but devoid of the element of cruelty. On a large malachite base is a stone altar, on which lies the nearly nude body of a dead boy, and over and about him is a mass of inflammable material, bursting into flames. Thus in very ancient times the Entoans disposed of their dead. It is a very realistic representation of a custom of remote times, and certainly is not the production of an artist of recent days. Yes, incineration of their dead, is

with the Entoans, a universal custom but during many centuries it has been accomplished in a more scientific, and less repellent manner.

You still express surprise, that the Entoans, physically, are formed as are we, and the peoples of our Planet. My dear madame, believe me, when I reiterate, that *humans,* no matter of what Planet, are essentially the same. Disabuse your mind, now, and for all time, of the idea, that necessarily, different Planets must produce entirely different expressions of life. One Intelligent Energy directs the universe, and one universal Law prevails. Should you visit Venus, Jupiter, or indeed any Planet inhabited by *humans,* you would find *man,* only as you know him. Evolved, it is true, on some Planets, to a higher spiritual, consequently to a more perfected physical plane, and a more advanced state of civilization. Spiritualized humans are the expressions of spirit entities. These spirit entities must act within their limitations, and *never, never,* by any possibility, does a *spirit* entity take possession of any other than the evolved *human* organism. *Spirit knows no such negation as retrogression.* When *man* on any Planet has evolved to a certain condition, or degree, he becomes a partially self-conscious *soul,* and then he walks erect. Ages pass and he becomes a Spiritualized Being, Spiritualized through the incarnation in him of a Spirit entity, which enables him to fully *recognize himself.* Not until then, is he evolved into the Spiritualized IMMORTAL—THE GOD MAN, as are all Spiritualized MEN everywhere.

Nay, you owe me no apology. I quite understand your mental state, and desire that you shall ask such questions as naturally must occur to you.

Observe now the very beautiful hangings of this apartment. They are of thick, lustrous silk, and their rich

shades of crimson and gold form an excellent background for these superb paintings and marbles. It is to be regretted that limited time and space will not admit of a more detailed description of the many works of art in this collection. As it is, we must content ourselves with glances here and there. We think it advisable to notice this large painting, which vividly illustrates another feature of the sacrificial observance. It represents the interior of a richly ornate temple, and on a raised space stands a number of Priests and Priestesses, clothed in long, flowing, crimson and yellow garments. With the exception of three Priests, who are brown haired, blue eyed, and fair skinned, all are very dark hued. The hair of the younger, dark complexioned Priests is very black, and worn quite to their shoulders, and that of the aged ones is as white as wool, and worn in the same fashion. Around the heads of all are narrow fillets of gold, binding back their flowing locks. On these fillets, directly over the forehead, are golden suns, the points of the rays tipped with yellow jewels—topazes, I should say—and the centre of each sun is what appears to be a fine ruby, encircled by topazes.

The Priestesses are young, dark skinned, and dark eyed, and their long black hair falls loosely toward their feet, which are concealed by their crimson and yellow robes. Around their heads are fillets, corresponding with those worn by the Priests. In the foreground are a number of youths and maidens, and back of them a throng of men and women, all with anxious, terror stricken faces. Well may the eyes and faces of the assemblage be full of fear, for some one's child will be selected as a sacrifice to their Gods, whose dwelling place is beyond the clouds which veil the portals of Astranola, lest impious, inquiring eyes gazing upward, may behold what mortals may not see, and live.

This painting depicts a scene once of frequent occurrence, but during four centuries past the horrible cruelty has not been practiced.

We now will pass into the adjoining apartment. This appears to be a sort of lounging room, in which form and color combined have produced some fine effects. Over the lofty corniced windows and doorways, velvet-like, crimson drapery falls in graceful folds. Luxurious divans line the cream tinted walls, over which sprays of lovely, dainty blossoms are scattered. The floor is a mosaic of exquisite effects. The field, a rich cream color, the designs, graceful, lifelike flower pieces, united by trailing vines. A deep border of aquatic plants, grasses and vining lily blooms, forms a fitting frame to the lovely floor picture, over which very beautiful rugs are disposed.

This large and massive table, so exquisitely carved, and inlaid with rare colored woods, in a design partly arabesque, partly floral, is indeed a thing of beauty, but more beautiful still is this superb vase, occupying its raised centre.

These portfolios of pictured illustrations we can only glance at. Yes, in conception, coloring, and execution, they are highly meritorious. The same may be said of these handsomely bound volumes. You had not thought to find books on Ento? Why not, madame? Do not you yet comprehend that the inherent attributes of the genus homo, not only *impels,* but inevitably *compels* him in one common direction? This is a universal law, and there is no escape from it. As I already have declared, its expression, wherever demonstrated, is essentially the same. We doubt not that many things we shall show you on Ento will surprise you, more by their likeness than by their unlikeness, to what may be found on our Planet.

The entire ornamentation and appointments of this

apartment are rather quiet in tone, but *le tout ensemble,* is very refined and beautiful.

George is so urgent to hasten our movements that I suspect he is up to some mischief. Yes, yes, we are coming. George, George, you are incorrigible; it is not surprising that madame is startled, for this figure is wonderfully lifelike, and what an odd conceit, to use one of its long arms to hold back this heavy drapery.

MEDIUM—Really, for a moment, I thought it a living creature. Does it represent a human being? It looks very like one.

DE L'ESTER—Truly it does appear very human, but it represents a species of Ento anthropoid, so intelligent, that frequently it is trained for simple requirements, mostly of a domestic nature. As later on, you will see living specimens of the same creature, I shall not now describe it. Enough cannot be said of the fidelity with which the artificer has reproduced the form, coloring, and expression of the living animal. Of what metal is it made? Of a composition of copper and tin, and if you choose, you may call it bronze, for that is what it is. Yes, the enamelling is very fine, the tinting is true to nature.

Here is a collection of miniature paintings, and be assured that these illustrations of Ento female loveliness are not at all exaggerated. Some are types of the blonde, blue eyed Northern races, others of the dark skinned, lovely women of the Orient, with eyes as dark and liquid as quiet pools in shady nooks. As you perceive, all are arrayed in graceful flowing garments, unlike the hideous robes worn by even the most highly civilized women of our Planet.

Ah, what a gem! We cannot pass this by unnoticed. Madame, you will carefully observe this painting, as some time you may have occasion to recall a memory of it.

In the foreground is a youth in the early flush of manhood, whose shapely head is crowned with black hair waving down to his shoulders, and bound away from his fine forehead by a jewelled silver fillet. His smiling, parted lips, form a perfect Cupid's bow, and above them is a nose as straight and finely formed as ever graced the face of a Grecian statue. A robe of azure blue, bordered with silver embroidery, clothes his very tall, graceful form, and falls in artistic lines to his sandalled feet. Looped high on his left shoulder is a loose sleeve drapery, caught into folds by a jewelled ornament, indicating that this youth is of exalted rank. Bending slightly forward, he smilingly listens to the words of a young girl, reclining on a low couch, who is costumed in a soft, clinging, white robe, which scarcely conceals the outlines of a fragile but perfect form. Her golden hair, which is caught back from her low, wide, white forehead, by a silver fillet, adorned with sapphires no bluer than her lovely eyes, seems to have caught sunlight in its tresses, as it falls in rippling masses over her shoulders and onto the floor, where it lies in golden confusion, on a rug of rich, dark hued fur. She is as fair as the youth is dark, and in her beautiful face is the innocence and mirthfulness of the child, with the promise, too, of a gracious womanhood. Remember these faces, for one day you may see the originals.

How true it is that art expressions are the mute speech of genius, and genius is but another name for inspiration. It has been said "back of the artist is art, and back of art is that which men name God." That is a fine expression of the unity of things.

George, Agassiz, Humboldt, hasten here. Ah! you too, recognize this scene. Is not it an agreeable surprise? Madame, I will explain. This is a most exact representa-

tion of a locality these friends and I have visited. Rather recently we with some scientific and other persons were, for a certain purpose, making a tour of Ento, and while slowly journeying toward a distant portion of the planet we found ourselves passing over the spot illustrated by this painting. It attracted our attention, and descending, we found it such a quiet, tranquil spot that unanimously we named it the Valley of Repose. With wonderful fidelity and consummate art the painter has reproduced the lovely scene. Stand here, madame, and I will attempt to describe it.

A spacious valley surrounded on three sides by gently rising uplands, which in long gone ages were portions of a mountain range. From a rocky formation in the upper end of the valley debouches a considerable volume of water, forming this sparkling stream, which empties itself into yonder pretty lake, dotted with tiny islands. Those rather fragile looking bridges thrown from island to island form continuous passageways to either side of the valley. The villages dotting the rim of the lake, and those white structures on the larger islands, to one's imagination suggest flocks of white plumaged water fowl nestling amid the luxuriant greenery. Boats laden with the products of labor. Crews intent upon landing their crafts. Other boats carrying pleasure seekers, who call to passing friends, fill up the animated picture. Gazing with admiring eyes upon the lovely scene, we tarried awhile under these great trees laden with sweet scented blooms.

You may like to know that this valley is in the North Temperate Zone, in latitude and longitude corresponding nearly to that of the northern central portion of your State of Tennessee. Being sheltered by the uplands, the climate is very genial, and the loamy soil produces grains, vegetables and fruits in great abundance.

Continually artists frequent this valley to sketch its beauties, and the painter of this picture, who signs himself as Lafon Thēdossa, has literally transferred the lake and its surroundings to his canvas. It seems as though we have met face to face a well known friend.

My dear madame, do not vex yourself that we cannot use your organism for all purposes. Were we engaged in a purely scientific work it would be altogether necessary that we should have a Sensitive through whom we might express technicalities pertaining to matters under investigation or discussion. All along we have fully understood your limitations, as well as your extremely skeptical and cautious nature, and we well know that should we attempt to express through you statistics, technicalities, latitude, longitude, and other matters your nearly morbid dread of making mistakes would render you so positive that we could not use you at all. At present we are quite satisfied with what we can accomplish through you, and we anticipate a time when you shall have so developed that we shall be able to use you for ends you little dream of. So we pray you to fret no more that you are not equal to our wishes, for you quite satisfy our requirements.

We must not hold you longer to-day. Gradually you are adjusting yourself to present conditions and ere long we may lengthen our visits to this Planet, but now at once you must be returned to your Earth home. There are indications that the occupants of this residence are about to return to it, so endeavor to hold yourself in readiness, for we may come for you at an unusual hour. Now, George, Earthward. Not another question, madame. We must not allow you to become exhausted.

Safely arrived, and some one is knocking at your door. May loving angels have you in their keeping. Au revoir.

CHAPTER III.

ENTO, AND ENTOANS.

De L'Ester—To our faithful comrade we tender our greetings, and an apology for our early appearance. You will arrange quickly for our departure, for the family have returned, and we desire to visit them ere day dawn on Ento. Madame, you have not locked the rear door of the room, and some one might disturb you, which would not be well for you. Now you are comfortably seated, and will endeavor to tranquillize your disturbed equilibrium. We feared that our somewhat abrupt *entrée* might startle you. George, I think that madame may find herself sufficiently sustained, through simply resting on your extended arm. You are rapidly growing stronger, madame, and accustomed, too, to the peculiar conditions of your unusual phase of Mediumship, and we anticipate that soon you will overcome the timidity you at times experience.

Now you are quieted, and we at once may begin our journey. Upward now, and outward. You are at ease, madame? That is well.

Yonder is the Planet Venus, regal, beautiful Queen of the Earth-night. And in the northwest is the grand constellation known to you as The Great Dipper—whose family of worlds, like Ento, and Earth, pursue their law compelling ways. Four of them are peopled with humans, far in advance of those of either Earth or Ento. In every direction are myriads of Worlds, inhab-

ited by human beings in various stages of evolvement. Throughout limitless space are Suns and Systems of worlds, varying in bulk, and of diverse conditions, yet through intelligently directed energy, each shining wonder traverses pathless space, in conformity with unvarying law. In striving to conceive an idea of the universe, one is overwhelmed by its boundless immensity. Only Infinite Intelligence can compass a thought so far beyond the limit of the finite mind.

We near the residence, and now will descend. Yes, near the fountain, George. Madame, you perceive that there are lights in portions of the house. With the Entoans it is a universal custom to keep lights burning during the night. Later on, you will learn their reason for doing this. There are no developed clairvoyants in this family; of that we have assured ourselves. In what manner? Well, previous to coming for you we investigated their condition. We now will enter the home, so that you, madame, may obtain a general view of the apartments and their occupants, on the second floor.

The front room to the left, George, and you, madame, will please describe whatever may attract your attention.

MEDIUM—This is a large, almost square room, elegantly, yet rather scantily furnished; that is, it is not overfurnished. The ceiling is lofty, of the tint of old ivory, and decorated in a delicate design of wreaths and sprays of foliage and flowers. The walls also are ivory tinted, but of a deeper shade than the ceiling, and are decorated in designs harmonizing with those of the ceiling. On the highly polished floor, which is of some light, rose colored wood, are fine Oriental looking rugs, and there is a very handsome divan, and some richly upholstered chairs, and a large, beautifully carved wood table, and a massive dressing bureau, which is built into

RUVACCA PLIMOS

the wall, and on it are many pretty toilet articles, some of which have a very familiar appearance. Near the one lofty, wide, front window, in an ornamental tub, is a large growing plant, which looks like some species of palm, but is unlike any palm I know of. It bears an enormous truss of lovely scarlet flowers, which give out a fragrance resembling that of the hyacinth. I am pleased that it is to be included in the illustrations of Ento's flora.

De L'Ester—It is not related to the palm family. Observe carefully the forms of both calyx and flower, and you will consider its Ento name, Ruvacca plimos, quite appropriate. You may name it trumpet flower. Now, madame, you will proceed.

Medium—How shall I describe the sleeping occupant of this beautiful couch? I am at a loss for words that might do justice to this revelation of Ento female loveliness. Allow me to be silent, De L'Ester, while you, who are more competent than am I, shall attempt the impossible.

De L'Ester—As you will, madame, though I confess to an unwillingness, to attempt through words to convey an idea of the appearance of this extremely beautiful woman. The invasion of the privacy of her apartment, to you, seems an impertinence. But that you may learn many things pertaining to the Entoans, we must use means at our command, so I think we may be pardoned for this intrusion.

The woman sleeping upon this shell shaped couch is young, and indeed "tall, and divinely fair." Below a wide, shapely forehead, shaded by flossy curls, long, silken lashes fringe white eyelids, concealing large, luminous blue eyes. A profusion of golden brown hair lies in curling, waving masses, over snowy pillow, and bare, blue

veined, white throat. Her complexion is as fair and rosy as pink rose petals, for this is not one of Ento's dark skinned beauties, but one of a Northland race. In her sleep she dreams and smiles, her slightly parted lips revealing a hint of two rows of pearls, in keeping with this shell shaped couch, so closely inlaid with pearl that one can imagine it the former abode of some great ocean creature and the white fleecy covering of its present occupant the foam of storm tossed waters.

Fair dreamer, may you long experience joyous awakenings to happy days, and happier years!

We now will pass to the apartment across the hallway.

The dimensions of this chamber are the same as those of the one we have but now left, and the decorations and furnishing is much the same, the noticeable exception being this low, broad couch, of some fine wood, artistically inlaid with a variety of colored woods in a floral design. Its corners are held by heavy, ornamental silver clasps, which add much to its sumptuous beauty. Lying on it in a profound sleep, is a man of apparently middle age, and though quite dark skinned, he is extremely handsome. He is very tall, and finely formed, as are all of his race, and in his quiet face one reads dignity of character, and gentleness. Through his black, silken, curling beard one perceives that he has finely curved lips, and that his black, abundant curling hair graces an admirably statuesque head, neck and shoulders. Yes, all Entoans have abundant hair. Their head covering, which seldom is worn, is not of a kind to destroy the growth of their hair.

This man is a fine specimen of a race known as the Hovana, and doubtless were he awake, and clear-seeing, he would find himself greatly surprised, if not alarmed, on perceiving a group of strange appearing persons gaz-

ing upon him so intently. Adieu, monsieur, and should we again meet, may it be under more favorable conditions for a mutual acquaintance.

A bath and dressing room adjoins this apartment, which now we will examine.

Quite a large, and well appointed room, with floor of very beautiful marble, its whiteness relieved by veinings of gray and pale rose color. From the floor to half the height of the room the walls are of silver richly wrought in festoons of vines and flowers of various kinds, all suggesting aquatic growths. Thence, to the slightly curved ceiling, the walls are of highly polished wood of a deep rose color. The ceiling, too, is of wood, of a paler shade of rose, and is carved in exquisite floral designs. The bath is of snowy marble, lined with burnished silver, which curves over, forming a broad rim. The outer surface of the bath is chiselled into a composition of aquatic plants and grasses, which are very artistic and effective.

Here is a large onyx dressing table, on which are various toilet accessories of admirable designs and workmanship. Truly, "Necessity is the mother of invention," and the necessities of humans, everywhere, lead to very similar results, hence these familiar looking objects.

I recall that during my Earth life I imagined that if any of the Planets might be the abodes of intelligent life forms owing to varying conditions, necessarily such forms, and their requirements, must altogether differ from those of Earth, and I assure you that one of the greatest, and most pleasing surprises awaiting my renewed acquaintance with the spirit side of life was the realization, that not only was the genus homo of other worlds essentially like myself in appearance, but that their characteristics, pursuits and requirements were very like

my own, and that the Spirits of all Planetary spirit worlds recognized their common origin, and universal relationship.

Your mental state is similar to what mine was, hence you find it difficult to realize the universal homogeneity of substance, which under like, or similar conditions, *must* manifest itself, in harmony with intelligent, universal laws. I am aware, that as factors, or potentialities, forces and qualities, known as gravity, attraction, repulsion, density, volume, distance from Solar influences, position of Planets, etc., are to scientific minds the pivotal points upon which certain results must of necessity turn, and largely they are correct. But while drawing conclusions from real or apparent facts scientific minds seldom consider the one all-powerful factor, The Infinite, Intelligent energy, the adjuster of causes and effects into a harmonious whole. But really at present we have not time for either scientific or philosophic dissertations, and I must conclude this digression into which your remark has beguiled me by saying that on Ento you will find the same humans, with the same requirements, as may be found on numberless Planets.

Everywhere the man creature evolves along fixed lines, and sooner or later this hairy-headed person requires combs, brushes, mirrors and other appliances with which to enhance his charms or to contribute to his comfort, his well-being or his vanity, consequently here are veritable combs, brushes and mirrors, and here, too, is a familiar looking cleansing preparation. You may doubt it, madame, but I swear it is soap, and a very excellent soap it is. It is delicately scented, too, which may indicate that my lord and his lady are somewhat dainty in their requirements.

You may know that on our Planet, in various localities, there are deposits of a saponaceous character. Such de-

posits exist not only on Earth, but on Ento and other Planets, which affords another bit of evidence that worlds are akin.

These bath appliances are quite admirable. Overhead are faucets with spraying attachments for both hot and cold water, and here, at the foot of the bath, are silver faucets for the same, and from these yawning mouths of silver nondescript heads both cold and hot water pours into this great silver bowl. But we cannot devote more time to this room. Certainly, for a country house, one scarcely would expect such luxurious appointments.

This door opens into the sleeping apartments of the wife of the slumbering gentleman. Shall we enter it, madame? You are silent. I have observed that curiosity is not your ruling trait. Ah, I see. You think that we gentlemen should not intrude upon the privacy of the lady. Then, that you may acquire certain information, I suggest that you shall go alone, and in the hallway we will await your return.

MEDIUM—Well, here I am, and will relate what I have seen and heard. Asleep on a couch very like that on which the gentleman lies is a large and very beautiful woman with a most charming expression of countenance. Her complexion is rather dark, but much fairer than that of her husband, and her hair is very black and luxuriant, flowing loosely over the pillow and down on to the floor. Never have I seen hair so abundant or so beautiful, and she has such lovely arms and hands. On tables and on the side shelves of a magnificent dresser are beautiful toilet articles and the loveliest jewel caskets. Of what are the caskets made? Dear me, I cannot say, but I should think of gold and silver. One looks like gold filagree set with different colored stones forming flower sprays, and one appears to be of silver closely incrusted with diamonds and

rubies in a peculiar pattern. Another is a rather large shell clasped with some kind of metal hinges, the edge of the upper half set closely with large, lovely pink pearls, which I should think might be worth a fortune. There are several other caskets, but I did not observe them closely.

Clothing of beautiful texture and exquisite coloring hangs in closets and other receptacles. There are robes of what I should call Grecian style. Some are of a plain weave, others are brocaded in admirable designs. Some are of silken texture, others are of wool or silk and wool. Some are undecorated, but almost all of them are trimmed around the neck, sleeves and hems with borders of very beautiful embroidery of gold, silver or in colored silks, imitating foliage and flowers or in arabesque designs, some of them set thickly with small jewels of several kinds. They are the most beautiful garments I ever have seen.

Close by the lady's couch is a smaller one, on which lies the dearest, loveliest child. She appears to be about four years old and is very large for that age. I felt inclined to kiss the darling, but feared that I might awaken her, so stood intently looking at her, when suddenly she stirred and opened her eyes in a startled manner, crying "Ommạ, Ommạ." Instantly I retreated behind the window drapery and peered through. The mother arose in haste and knelt beside the child, murmuring as she caressed her, "Ommạ estro, Ommạ estro, gentolēnạ. Emenolạ grandû, emenissema grandû." That is all I can remember of what she said, but soon the child fell asleep, the mother stole softly to her couch and I came away. I hope, monsieur, that I have satisfied your curiosity.

De L'Ester—Madame, your complaisance overwhelms me. My curiosity. Truly I do not find myself equal to an expression of my appreciation of your effort on my

behalf, and can only bow my acknowledgment. May I ask if you looked into the apartment adjoining the one you visited? George informs us that in it is a younger and handsomer woman than the one you have described.

MEDIUM—I only glanced at a very youthful and handsome girl who was asleep on a couch. Although I realize that these persons are unaware of our presence, I cannot avoid an unpleasant consciousness that we are taking advantage of their unconscious state. Of course I know that idle curiosity has nothing to do with it, and that you all are doing your utmost to assist in my Ento education, for which you have my thanks.

George, how do you know that there is a young and handsome woman in that room? I shall have to report you to Inez.

GEORGE—While looking through the house I came to her room, merely glancing in as you did. Inez has too much confidence in her other self to listen to an ill report of him; then, too, madame but jests.

While looking through this spacious dwelling and into its history, I have learned that it is modelled in a style antedating what we will term Ento's modern architecture. This style was in high favor four centuries ago, Ento time and for suburban and country residences is yet much favored. It was designed for the requirements of a large family and has served its purpose during several generations and still is so substantial that its massive walls may shelter generations yet to come. At present, only the first and second floors are occupied or furnished.

From the conversation of the domestics I also have learned that the proprietor is a distinguished Government Official, who, with his family, resides in the Capitol and that occasionally he and they come here for recreation and to look after his estate.

It may surprise you, my sister, to learn that all the lands of Ento are held in trust by the government, only the improvements of an estate are owned by the proprietors. Later on we will have occasion to further inform you concerning this regulation.

In the Istoira is a sort of genealogical record of this family and De L'Ester suggests that, as our time is limited, it will be well to at once go there.

De L'Ester—We will enter by way of this inner doorway, and for a moment we will pause here. As you may not correctly estimate the dimensions of this Istoira, I will inform you, madame, that its depth, including the sanctuary, is about one hundred and twenty feet; its width about sixty feet. These private Istoiras are attached to the residences of all large country estates and are used, not only for religious purposes, but for placing of memorial records, and as depositories of the ashes of the dead. As you perceive, the seats are placed only along the sides, and facing us is a beautiful altar, back of which falls heavy drapery concealing from view the sanctuary. In this subdued light the white, very ornately sculptured marble altar gleams like masses of snow flowers. In contrast to its whiteness here are some red and yellow blooms so recently laid on it that the atmosphere is laden with their sweet fragrance.

All over the planet at high noon and at the moment of the disappearance of Andûmaṇa's shining abode in the numerous Temples and Istoiras religious observances occur. At high noon, on occasions, animals are sacrificed and offerings of value are laid on altars. At the evening service only grains, fruits and flowers, the sacred red and yellow tsoina and valseta blooms are offered. Soon, we believe, sacrifices involving animal life will be known no more on Ento.

ISOINA

MEDIUM—De L'Ester, pardon me for interrupting you. You have informed me that the Entoans, as a whole, are more highly civilized than are the peoples of our planet. Why, then, do they still practice these superstitious observances?

DE L'ESTER—Superstition, madame, is a feature of all religions. The Entoans who offer to Andûmaṇa, or the Deific Ones, an animal as an atonement for wrong doing, or to perhaps appease an angry God or Goddess, are no more superstitious than the Christian who believes in the vicarious atonement of Jesus of Nazareth, whom he regards as an embodiment of God. In the early ages of man's evolvement (I speak of man of any Planet) he gropes his way with uncomprehending senses until a period arrives when he becomes a spiritualized being. Then he looks about him. Effects present themselves to his wondering, fearful gaze, and more or less clearly he perceives them, but as yet he is too immature to associate effects with causes of which he has no conception. Gradually he becomes conscious that back of effects there appears to be an intelligent cause or causes, and in accordance with the degree of his spiritual unfoldment he invests this cause or causes with beneficent or maleficent qualities, frequently with both. In time his unfolding ideas become more distinctive, and from them he evolves two personalities, one good, the other evil. The former he reverently adores, the latter he regards with fear and disfavor, yet with a certain respectful consideration. The human ages and ever *intuitively* he seeks after truth. In his uncertainty he looks this way and that, gathering as he goes fancies which, by and by, he formulates into facts, and these fanciful facts keep pace with his growth, and a period arrives when he establishes a religion which is a concretion of inherited tendencies conjoined to such legendary and other myths

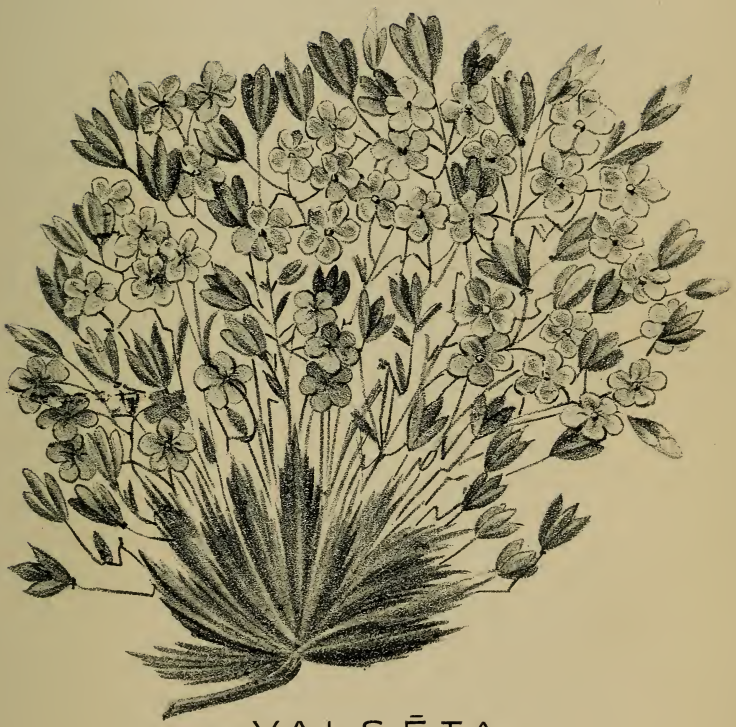
as may have come his way. Further along his larger unfoldment obliges him to discard beliefs which do not fit into his wider views which are the logical consequences of his wider experiences, and in his unrest he grows desperate or indifferent as to what may or may not be true. You are aware that at this time among Earth's peoples many are in this unhappy state of mind, and that, what is little less deplorable, multitudes are held in the bonds of ecclesiastical legends and dogmas which ever obscure the truth, and superstition ever is where truth is not.

But the God-Man is coming; he will break his bonds asunder,
And go marching through the ages, his gaze turned toward the blue;
Where the Angel hosts, in tones as of reverberating thunder,
Sing hosannahs to The Highest, who alone is true.

To the Entoans Andûmaṇa, the Supreme One, is absolutely perfect, yet his perfection admits of righteous anger against his willfully offending children whom He, for their own good, chastises until, realizing their culpability, they make atonement for their sinfulness. In bygone times the atonement for sin against their Creator demanded human sacrifice, or, perhaps an offering of their most valued possessions, against which no one dared offer a protest.

Gods and Goddesses who are Andûmaṇa's Ministers and Messengers, He created less perfect than Himself, and to appease their anger or to secure their favor sacrifices and offerings without number have been, and are, laid upon the altars of Temples and Istoiras.

Certainly such beliefs are very childish, very superstitious, but childhood conceives of childish fancies, and



VALSĒTA

man on Ento and on Earth, spiritually, is yet in swaddling clothes.

Beyond the limits of his present unfoldment his infinite possibilities are as little understood as are abstruse utterances by a lisping child, but intuitively, within his being, he perceives godlike attributes, and ever he is impelled toward higher spiritual unfoldment, which is but another expression for what is termed civilization.

On Ento, as on Earth, the Priesthood stem the tide of human progress. Always the Priesthood are conservative, holding tenaciously to old traditions, rites and ceremonies, and, as a rule, they are sincere in their professions, for it is a fact that through their constant affirmations of the tenets of their various faiths they become so self-psychologized as to be unable to perceive beyond their established views. Never are the Priesthood in advance of the people. It is only when the multitudes demand larger views of truth that they yield to the necessity of moving forward, and always under protest.

Yes, certainly, to be religious is a natural impulse; natural, because man is a spiritualized being, the expression of Infinite Intelligence and Infinite Energy in form.

You will allow me to repeat that notwithstanding certain features, the Entoans as a whole are more highly evolved spiritually, hence more highly civilized, than are the peoples of Earth. In the arts, their attainments are productive of most excellent results. As much may be said of the sciences, in which, with two notable exceptions, of which presently we shall speak, they are far more learned than are Earth's scientists. But they are dominated and restricted by their Holy Writings, which declare that Audûmaṇa, the Supreme One, ever has been, and ever will be. That in a remote time he said, "I no longer will dwell alone and in silence." So, out of him-

self he created Astranola, a beautiful realm beyond the clouds. A realm ever abloom with loveliest flowers and watered by flowing streams as sweet as nectar. A realm where deep darkness never comes and its dim twilight is irradiated by the innumerable lamps of the Deific Ones, which Ento's children may behold gleaming in the quiet night sky. A realm where storms, sickness and death are unknown and where the air is filled with sweetest perfumes and the land is bathed by dews which fall like clouds of silvery mist. A realm where birds of wonderfully beautiful plumage fill the air with melodious songs, and where no noisome thing exists.

When the creation of Astranola was completed Andûmana contemplated the expression of His will and was satisfied. Then he spoke into existence Gods and Goddesses, who should dwell in this realm and who should be his Ministers and Messengers, and then he created Ento, which, in the beginning, was as beautiful as the children of His love whom He also spoke into existence and for whom he declared Ento should be a home for evermore. Through his Messengers he gave to them a revelation of His will, which instructed them as to their duties toward their Creator, toward his Messengers, toward each other, and toward all living creatures whom He had created for their uses and pleasure. And it was specially enjoined upon them *that no eye should ever attempt to penetrate the cloud veil falling between them and the abode of the dwellers in Astranola. Should any one presume to disobey this commandment, swift vengeance would be visited upon the offender.* To a people entertaining no conception of a continuity of existence and to whom death is an ever present terror, curiosity is not a powerful enough incentive to induce the Entoans to risk their chiefest treasure, life, or to bring upon them and theirs the wrath

of the offended deities of Astranola. Thus, as a science, astronomy is unknown to the Entoans.

The Holy Writings do not forbid an investigation into, or even allude to, Ento's physical constitution, but for cogent reasons the learned Priesthood ever have opposed themselves to whatever might remotely imperil their cherished dogmas. Thus it occurs that, while many scholars possess a minute knowledge of the science of mineralogy, geology as a science finds small favor. No, nowhere in the Holy Writings is there even a suggestion of human or other living sacrifice. It was not until after a fanatical and powerful Priesthood became the sole interpreters of the mysteries of religion that Andûmana, through a revelation of His will, demanded human sacrifice as a test of obedience or as an atonement for sin.

At another time I may inform you further in relation to the Ento Scriptures, which embody not only the revelation of Andûmana's will and the fanciful story of Ento's creation, but also much of the history of ancient times. How far back do the Ento Scriptures date? We have been informed that unquestionably this supposed revelation occurred nearly fifty centuries ago. Yes, Ento time. The age of the Planet no Entoan either in or out of the physical body assumes to know. Soon we shall have with us some learned Ento Spirits, who, we doubt not, will gladly afford us exact information upon this and other subjects of interest. No further questions at present, madame, for time flies and soon we must return you to Earth.

The Sun held aloft in the hand of the statue surmounting the altar is emblematic of Andûmana's supposed abode, and this really fine mosaic, representing sun rays radiating from the circular altar, also is an emblem of the same.

Observe, now, this central marble shaft which rises nearly to the domed roof. Both base and capital are

sculptured masses of grains, fruits and flowers. The surface of the shaft is divided into sections on which are engraved names and brief records of departed Entoans. Above each legend is a head in bas-relief, and so well executed are these images of the dead that one can easily determine as to age and characteristics of the originals. Through such knowledge of their written language as I possess I shall attempt to gain some information relating to these people of a bygone day.

Muyolos Kalaf and Feniston Inisella were ancestor and ancestress to Inisellēna. Their sculptured faces indicate that they were handsome and intellectual persons and that all lived to a good old age.

Here it is stated that the original of this admirable bust was one Hûyten Dēmos, who was sire to Endoifan Inivos, who became the mother of Rosilla, who in time gave birth to Stivon Izamma, which also was the name of his sire, who was greatgrandsire to Silvano Izam, the present proprietor of the residence we have been viewing. Engraved on this shaft is quite a family history, but we shall find matters of greater interest to enlist our attention.

This edifice in itself is both Istoiṛa and Fạvạ a croidas, where the ashes of the departed are deposited, and in those sealed, ornamental receptacles are the incinerated remains of past generations. Observe the many sculptured forms on this and on the opposite wall. Here is a face, hoary with age, but with a fine, majestic expression, and here are others of the midday of life, representing splendid types of the human.

Here are faces of youths and maidens as entrancing as dreams of love. Of children, too, angelic in their beauty and innocence of expression. Ah, me! Were mortal life the end of all, better to not have been born into it. Think of all that these sculptured faces stand for. Smiling in-

fants, youths and maidens and mature men and women, who loved with intensest devotion and who passed to their spirit world without either hope or expectation of reunion.

All, all lived and loved, joyed and sorrowed and when death came hopeless despair came also. How could it have been otherwise? To live, to love, to die, and then—nothing. This was their belief and is yet the belief of the entire peoples of Ento, whom it holds in a state of hopeless despair, of measureless anguish.

MEDIUM—Have the Entoans never believed in a continuity of existence?

DE L'ESTER—We have learned that previous to the establishment of the national religion, which largely was based upon their legendary Holy Writings, there were those who entertained vague theories relating to it, so vague indeed that they do not appear to have influenced those who formulated the Ento religion.

You have been informed that planetary influences are controlling factors, accelerating or retarding the spiritual unfoldment of humans of whatever Planet. The influences dominating the Entoans ever have tended toward a positive mental materialism, but their spirituality has conserved and exalted them, thus enabling them to submissively yield to the will of their Creator.

Then, too, there is that in the human which impels him to submit to the inevitable. In agony unspeakable he may for a time rebel, but in the end he submits. Thus it has been with the peoples of this Planet. They have hopelessly, despairingly submitted to what they have considered inevitable. But for them a brighter day is dawning, and is near at hand; the darkness of a hopeless belief ere long will pass away, for bright rays from their spirit realms are irradiating their inner consciousness and death, the dread messenger who ever stands between them and happi-

ness, soon will be known as the angel who will open for them the gateway into a continuous, glorious existence. To their soul consciousness there is yet no visible sign of the coming religious revolution, yet events are so shaping themselves that you shall see this prediction verified; not only see it, but you will aid in bringing it to pass. Ere long you will better understand my meaning; at present it would not be well to say more in this direction.

We might with pleasure and advantage remain here for another hour, but you are somewhat exhausted, and we must act prudently, else we may find occasion for regret.

George alone will attend you on your Earthward journey. Special duties elsewhere demand our immediate attention. To-morrow at the appointed time we will come for you. No, madame, we will not again return to this locality. Adieu.

CHAPTER IV.

DESCRIPTIVE FEATURES.

DE L'ESTER—With pleasure we salute you, and we are gratified to find you awaiting us. But before starting on our journey I must again insist that you shall protect yourself against interruption. Yes, I see how you are situated, but the fact remains that it is harmful to you to be disturbed. Yesterday, while you were with us, some one attempted to enter your apartments. The locked doors prevented the intrusion but you were so disturbed that it was all we could do to keep control of you. It is not well that you shall be suddenly called back to your physical body. It injures you, and is a great disappointment to your comrades. Cannot you take further precaution against intrusion?

MEDIUM—I do not see that I can. I fully realize that it harms me to be disturbed, but at times I cannot prevent it.

DE L'ESTER—Well, what cannot be cured must be endured, but we shall hope that you may be left in peace today. Your sister Inez accompanies us, and desires to speak to you.

INEZ—Dear sister Sara, I bear greetings to you from many loved and loving ones, who, with delight and boundless interest, watch the progress of our mission of loving endeavor to which you and many other devoted ones are for its accomplishment applying such talents and energy as are at your and their command. But our Counsellor

and guide grows restive, and we must not delay our journey.

De L'Ester—Now, madame, we are ready for our flight to Ento. Compose your too active soul forces and trust yourself unreservedly to our care. George, we are a little late, so will make a hasty passage. Upward now and outward. More swiftly than the lightning's flash cleaves the sky we are borne on this wondrous magnetic ocean which knows no shore but is as boundless as the universe and changeless as God.

In grandest, sweetest cadences ever its magical undulations are murmuring, "Glory to the Highest! Glory to the Highest!" and angel choirs innumerable join the glad pæan, "Glory to the Highest! Glory to the Highest!" Ah, madame, little do or can mortals know of the wonderful existence on our side of life, and in some not very far away time you again will enter the marvellous spirit realms, which language is too poor to describe, and we, with our dear ones who watch and wait for you will meet and greet you on the threshold of two worlds, the spiritual and the physical.

Yes, madame, we are nearing Ento. Lower, lower, George. That is well. We will move slowly, so that we may closely observe such scenes as may come into view. We now are about 1,400 miles north of the equator, and below us is a mountain range of no great altitude. The height of its loftiest peak is not over 3,000 feet. Those rugged heights are but the vestiges of snow-capped, cloud-piercing giants of bygone ages. Yes, in that shaded cleft is some snow, and to mortal sense the air here would appear quite cool. Lower still, George. Madame, look downward now, for beneath us is the deepest canyon on Ento, but in either area or depth it is not to be compared with many such formations on our Planet.

George, we will alight near the margin of the stream.

MEDIUM—What a quiet, solitary spot.

DE L'ESTER—It is indeed a quiet, solitary spot. Here is a scant growth of grass amid which are some tufts of flowering plants and on yonder rocky elevation are some low-growing shrubs and stunted trees. From its base upward the mountain's side is worn into deep fissures, partly screened from view by shrubs and several species of conifera. There is no sight or sound of bird or bee or of any living thing. From the rocky ledges tiny rivulets of sparkling water trickle downward, finding their ways to the level and into this limpid stream. From yonder cleft in the mountain side a volume of water gushes with such energy that as it strikes the ledge lower down it is dashed into silvery spray whose myriad drops fall into the deep, dark pool whose overflow is tributary to this stream, which flows southward, then eastward, finding entrance into an underground channel at the base of the mountain, where it too curves outward, thence debouching on the further side, where it is joined by other streams, all flowing into a small but pretty lake, which later on you shall see.

Madame, you are silent. Does the quiet of this solitary spot oppress you?

MEDIUM—Friends, I feel absolutely dazed. I had thought to find everything on Ento altogether unlike anything on Earth, yet here is water and there are tufts of star-shaped white and pink flowers very like some I have seen on Earth. Then see those pretty purple flowers, so closely resembling violets, and on that elevation and up the mountain's side are shrubs, trees and vegetation so very similar to growth on our own Planet that you will pardon me for saying that not only am I surprised, but in a sense am disappointed. No, George, I did not imagine

that I should find either people or trees growing upside down, but I did imagine that surely there must exist more striking dissimilarities between the life expressions of this Planet and our own. Such speculations relating to it as I have become aware of have led me to expect something very different from what thus far I have observed on Ento.

Von Humboldt—Madame, with your and our Counsellor and guide's permission, I shall say that since I have been not of Earth, I have journeyed far and have looked closely into nature as expressed on many habitable Planets, and I have learned that everywhere Infinite, Intelligent Energy is manifested in strikingly similar ways. You have been told that the homogeneity of matter is universal. That the qualities of metals of all Planets are exactly the same and that the constituents of water never anywhere vary, neither do the crystallized forms of either ever vary. So it should not surprise you to find here water quite as palatable as the sparkling beverage of our Earth-world.

Of course their relative positions to, and their distances from central Suns, occasion differences in the bodies of Planets, particularly as to their density; then, too, in accordance with conditions, atmospheres vary as to being rarefied or dense, humid or dry and so on, but life germs of fauna and flora ever are the same, and given like or similar Planetary conditions their expressions will present more or less close resemblances. Yes, environments occasion differences, but environments are the results of Planetary conditions. But that is too comprehensive a question for present consideration. At another time we may recur to it.

The physical and atmospheric conditions of Ento and Earth being so much alike, naturally their Fauna and Flora must present mutual likenesses. As for chemical

affinities and their unvarying expressions, they are universal.

As has been said to you the universe is indeed a unit. Everywhere Infinite, Intelligent Energy seeks to express itself not only in harmony and beauty, but along the same lines, and ever toward a state of *perfection,* beyond the highest conception of Spirit or mortal, for who can conceive an idea of that which is known by many names, but whom you name God? From my own observation and through association with spirits of advanced spheres whose mission, like my own, is Planetary research, I can say with assurance that among the life expressions of all sufficiently evolved Planets there is what may be termed a universal homogeneity, for while there are dissimilarities there are equally close resemblances which may be expressed as unity in variety.

As to man on Ento, Earth and other Planets, we find our brethren so like ourselves that, logically, we all must claim the same origin. Yes, madame, I do assure you that in limitless space there are myriads of worlds, varying as to bulk, density, and atmospheric conditions, but in other respects so like Ento and Earth as to present fauna and flora very similar to those of either Planet. They are peopled by humans like ourselves, in various stages of evolvement, and all, like the peoples of Ento and Earth, are engaged in the endeavor to solve the problem of eternal progress. Between those on the lowest and those on the loftiest heights of progress on different Planets, the intermediate stages represent man in all degrees of evolvement. On some Planets I have visited, man,—the human animal, slowly, through ages,—has pursued his *certain* way, toward the period in which he is destined to become a Spiritualized being, and now the hairy, unshapely limbed creature who scarcely walks erect, with face

full enough of the mystery of existence to startle one, approaches nearly the line of demarcation between the human animal and the Spirit man.

On other Planets, compared with man on either Ento, or Earth, the spiritualized human is as a god.

If what I have said may suffice as replies to your questions and remarks, or may in some measure reconcile you to the close resemblances between features of Ento and Earth, I shall account myself more than fortunate.

De L'Ester—Thanks, Von Humboldt, for your timely remarks, which we hope may lessen madame's regret at finding Ento so like our own beloved Planet, and its human denizens so like ourselves,—with but one head, two arms, and as many legs. Madame, I but jest that I may bring a smile to your preplexed face. Since I have accomplished that I feel that I may hope for pardon.

Aside from affording you a general idea of the varied formations and scenery of Ento, we have a special purpose in bringing you to this spot. We desire that you now shall closely observe these rose-colored, lily-shaped blooms, whose long slender stems springing from tufts of dark green, glossy foliage are crowned with a profusion of the pretty, dainty flowers. As they will be used for one of our illustrations, I will give their Ento name—which is Loisą yanû, in your language water gems or jewel. These compact masses of prettily leafed plants with their numerous white, star-like blooms are named Oiną mistą. Oiną signifying lamp and mista, snow. You will remember that to the Entoans the shining points in space are the lamps of Astranolą, hence Oiną mistą, or snow lamp.

Yes, these purplish blue flowers, almost hidden by abundant foliage, in form, color and fragrance are very like Earth's wild violets. Entoans know it as Loisą infûen, but you may name it, Water drinker, for that is as near the

LOISA INFUEN

significance of its Ento name as I can arrive at. Loisą yanû, oiną mistą, and loisą infuen, always are found growing in marshy places, or by the margin of flowing streams.

Now we will learn what yonder elevation may offer. No, it is not an isolated mass. Do not you perceive that on the further side it connects with the mountain of which, doubtless, it is a small spur? I have said that in bringing you here we have had a special purpose in view. In this pretty, flowering plant our purpose stands revealed. Yes, this is The Hinifro enorą. The yellow wonder which requires so little soil or moisture as to be practically independent of either. When, nearly two years ago, through your automatism, Poole created a copy of it, promising to sometime on another Planet show it to you growing and in bloom, you smiled rather incredulously. As we have fulfilled that promise, so shall all else that we have promised you come to pass.

These densely foliaged trees are known as Oonąmosą tulą. In your language this would signify burr-berry. They seldom grow to a greater height than thirty feet. Yes, they do resemble chestnut trees, but the burrs contain berries, not nuts, and they now are fully ripened. Certainly it could not harm you to taste the fruit, but through its extreme acidity and astringency it is very unpalatable.

We now will examine these pretty shrubs whose dark green, glossy foliage renders them quite attractive. The fruit has a luscious appearance but is unfit for human food. Its Ento name is Gûfon litzą, which I shall translate into Bitter sweet. Once Inez was curious enough to taste this fruit and very much to her discomfiture. As you are aware, your sister was a still born child, consequently her mortal education has been acquired under such difficulties as you, in your present state, little comprehend. Being

of an inquiring turn of mind she investigates for herself, at times gaining information at some cost, which makes it all the more valuable.

INEZ—De L'Ester, I owe you thanks for regarding my overweening curiosity so leniently. I confess that I am of a very inquiring turn of mind, but since largely through this means I acquire necessary mortal experiences which, through my premature return to the spirit side, were denied me, I feel assured that your forbearance will condone what may amount to a fault.

DE L'ESTER—Inez, dear friend, I did not mean that my brusquerie should occasion you even a passing thought. Pardon me if I may have caused you a suggestion of pain.

INEZ—Pardon is not a word that should pass between two such close friends as are we. There, I offer you my hand with my heart in it and thus the fancied wound is healed.

MEDIUM—De L'Ester, George, what a strange looking animal is emerging from that cleft in the mountain. What an ungainly, ugly creature and what vicious looking eyes it has.

DE L'ESTER—Really, the creature is as much a surprise to us as to you. As none of us have seen its like on Ento, we must conclude that it belongs to a nearly extinct species. That it is of the marsupial family is apparent. Its structural formation, hair and other characteristics are those of your American opossum, but its size is much greater than that of those creatures. I should say that it is quite two feet in height, four in length, and its weight not under one hundred pounds.

As it comes this way sniffing, grunting and rooting under the leaves for the fallen fruit of the Oonamosa tula, it impresses one with the idea that it is an ill-tempered,

HINIFRO ENORA

pugnacious animal. When our Ento spirit friends join us we may learn its name, habits and so on.

Although we twice have visited this canyon we have not, until now, seen in it an animal or bird of any kind, but we have been informed that during the mid-summer season of this latitude a species of water-fowl comes here for breeding purposes, but that as soon as their young are able to fly they migrate to other regions. We know that very recently they were here in considerable numbers, now not one remains. Earlier in the summer the canyon produces a harvest of wild grains, and those low growing shrubs bear an abundance of fruit which affords them subsistence.

Madame, you perceive that the mountain curves toward the east; now look quite to our left and you will observe a rift in it extending southward. Once when George with these and other friends were examining this region they discovered an opening in the rift, leading into a cavernous formation which they consider worthy of observation. As neither Inez nor I have yet seen it, we will share with you whatever of interest it may offer. George, you and Inez will lead the way, and I shall have the pleasure of assisting madame.

Yes, the entrance is somewhat forbidding. We will remain here while George lights up the interior. How? Through the ignition of elemental substances. Sooner or later all Spirits learn the laws of chemical affinities. It is a simple matter, the production of molecular combustion. We now will proceed.

This rather low and narrow passage widens as we descend, and now terminates in this vast chamber, which truly is wondrously beautiful. Stalactites depending from the lofty ceiling meet upspringing stalagmites, forming seemingly endless rows of columns, united by snowy arches

so singularly perfect in their outlines as to present a spectacle strangely, weirdly, marvellously lovely. In this soft radiance columns, arches, and walls appear as though incrusted with countless, many colored jewels, whose splendor might bedim the rarest, costliest gems worn by Ento's or Earth's rulers.

We now will approach more nearly yonder grotesque formations, which certainly are very remarkable. Sufficiently so to suggest a sermon on what some learned persons might term unintelligent energy in unintelligent matter. Be not alarmed, friends, though in these peculiar formations there are many sermons of a nature to arouse earnest inquiry; at present I am not in a mood for sermonizing but I must say that they positively are startlingly strange. One readily can imagine them animal forms of some far away age whom suddenly death stilled into immobility, leaving to pitiful nature the kindly office of enveloping them in snowy winding sheets.

In this spacious niche is another group, apparently composed of the forms of a man, two females and the torso of a child, all so admirable in outline, pose and drapery as to suggest the skill of an able sculptor. It, indeed, would require uncommon artistic ability to surpass, or even equal the grace of this snowy group.

Here is another formation still more wonderful than those we have been observing. George, you have done well to hold in reserve this masterpiece of nature. It really is marvellous. It is as though some weary mortal of a past age laid down to rest, Death coming this way blew upon him his icy breath and froze him into perpetual silence, then gently enshrouding him in purest whiteness passed on, leaving him to the peacefulness of endless sleep.

How many years have elapsed since nature began these strangely beautiful formations? Who can say? Not I,

madame. Such a lapse of time is inconceivable. But we know that here, during an unrealizable length of time, from dripping water charged with lime, atom has been added to atom and thus the stupendous wonder has grown, grown in darkness, and silence, and never have any but Spirit eyes gazed with admiring awe upon the splendor and loveliness of this scene which naught but Infinite, Intelligent activity could create.

On no other Planet have we found formations of this nature excelling these, seldom have we seen them equaled. Those arched openings invite us into other divisions of this underground fairyland. We will enter this chamber on our right. These formations differ somewhat from those we have seen, but are quite as beautiful. See how those great stalagmites, singly and in groups, unite themselves with the white loveliness of descending stalactites, all apparently forming a gateway to a veritable garden of snow trees and vegetation, the drooping branches laden with blossoms and fruit, forbidden fruit, we may conclude, as between it and ourselves there is a swiftly flowing stream. What do I think of the Biblical legend concerning Adam and Eve? Madame, my opinion is, that had the mythical garden been as beautiful as this the commendably inquisitive Eve would have been content with the prescribed diet and the amiable Adam would, to this day, be promenading under the Edenic trees. One is tempted to linger in this strangely beautiful spot, but we must pass on.

We pointed out to you that the stream traversing the canyon entered an opening at the northern base of the mountain; it is the same stream now rushing by us toward an exit at the southern side of the mountain, thence into the lake of which we have spoken. We now will cross it to glance through other portions of the cavern, some of

which, George says, are not greatly unlike those we already have explored.

MEDIUM—Although I have not seen them, I know that on our Planet there are formations similar to these; may I ask are such formations features of all Planets you have visited?

DE L'ESTER—Yes, of all Planets sufficiently aged. Do not you remember that on our moon we once showed you a cavern similar to, but not nearly so extensive as this that contained stalactites and stalagmites too, but of rather diminutive proportions? You also may remember that we demonstrated to your satisfaction that there was a time when Luna was capable of and did sustain many life expressions of both fauna and flora, but that now the internal heat of the little Planet is so nearly exhausted that but a limited number of peculiar life expressions survive the rigor of its extremely low temperature? The history of a planet may be likened to that of a human. In the case of the Planet, birth, growth, maturity, with a gradual but unceasing withdrawal of vitalizing heat and energy, which finally must culminate in the extinction of all its life forms, aye, of even the cohesive energy which has so long held it in form, followed by inevitable disintegration of its atoms which are the building material of new worlds.

The parallel history of the human includes birth, growth, maturity, then gradual withdrawal of vital energy, during which the heart beats respond less vigorously to the crimson current which flows more and more sluggishly and the history draws near its conclusion. The extremities grow colder, colder, animation dies out of the expressive features, the eyes grow dim and sightless, pulseless, breathless, lies the mortal body, but it is not dead. No, no, there is no death. Life is in every atom of the uni-

verse and the disintegrated particles of the physical body afford material for new life expressions, while the freed Ego, the ever conscious, cohesive, vitalizing spirit force which held the mortal body in form assumes other and higher relations and thus revolves the wheel of evolution whose circumference is the universe, whose centre is God.

Madame, you are so given to asking questions and I to loquacity that we too much delay our progress. Your pardon, friends, for having kept you waiting. Now we will move on. Yes, it would be rather difficult for even a diminutive mortal to penetrate this passage which now widens and grows loftier, and now we have reached the last of the series of caverns. Gradually we have been descending and now are far below the level of the entrance and on the brink of a deep and narrow chasm. No occasion for alarm, madame, but to reassure you we will join hands. Inez, you will take your sister's right hand, giving your right hand to Humboldt. I will hold your left hand, madame, and Agassiz, with George, will precede us. George, you will be good enough to light us down the abyss. Yes, it is a tremendous chasm, but here we stand, safe and sound, and you perceive that there was no danger. It is too much to expect that, while you yet are on the physical plane you will wholly free yourself from apprehension. Indeed, we have experienced some misgiving as to the amount of courage you might exhibit on occasions to which, during your mortal existence, you must be unaccustomed.

George, as you are acquainted with this uncanny locality, I desire that I now may stand aside while you shall act as guide and I suggest that you shall say to madame something relating to our mission. Your discretion will limit your statements.

GEORGE—You, madame, have been informed that cer-

tain Spirits being aware that you possessed such qualities as gave promise of a peculiar phase of mediumship, *suited to a special purpose,* have since your birth, been endeavoring to prepare you for it. With measureless patience and loving care they have guarded and guided you, sometimes by straight, ofttimes through devious ways, but ever toward a definite end. Finally it became possible to control you for our purpose and I, with Von Humboldt, Darwin, Agassiz, Bulwer Lytton, Giordano Bruno and others of our band traversed Ento, with the purpose of arranging a programme against the time when we should have you with us. As unfavoring events may oblige us to accommodate our movements to such circumstances as may occur, we do not anticipate that our programme will, in its entirety, be carried to its conclusion, but to that end we all will do our utmost, and we feel assured that Divine influences will aid us in our mission which, as yet, you but slightly comprehend, but which in time will unfold itself.

One purpose we have in view is to show you much that will be of interest to you, through whom we hope to bring to the peoples of our Planet the positive knowledge that the neighboring world, about which they are so curious, has much in common with Earth.

Yes, it is matter for regret, that much concerning our journeys and mission must be left unsaid and that necessarily the written account of our experiences must be somewhat sketchy, otherwise it would be too voluminous for the average reader's patient perusal.

Through some Ento spirits we learned of the existence of these great caverns and of a very unique spectacle which, presently, we will observe. This one is much larger than any of those we have examined and, as you perceive, it contains no formation to break its immensity. We are

about eleven miles distant from the outer entrance and quite one thousand feet below its level. A half mile further on will reveal the cause of this continuous vibration and the tumultuous detonations which resemble the discharge of artillery. Thanks to our spirit condition, we are invulnerable to the condition existing here, else we would not dare to approach the fiery horror we are nearing.

The roaring of ocean's storm-tossed waves is as nothing to the sounds breaking upon the stillness of these cavernous depths; but fear not, madame, for with safety you may, with us, approach a scene so grand, so appalling that you are not likely to ever forget it.

We now are in another great cavern whose floor slopes abruptly to this precipitous elevation and, standing on its edge, we look down upon a very hell of tumultuous flames. Yes, lacking a stirring feature or two, it easily might hold its own against Dante's "Inferno."

Look, now, away toward the left where is bursting forth a huge column of flame. Up, up, toward the vaulted roof it climbs, twisting, curving, writhing like a gigantic serpent; now it slowly sinks downward and is engulfed. Now in the distance a storm is raging. See how the fiery billows are rising; higher, higher, leaping and curving their angry crests they madly rush toward us as though they would overwhelm us and as they burst against this precipice, involuntarily one shrinks back from their hot, mephitic breath.

Observe that pyramidal fountain near the centre. Is not it grandly, wonderfully beautiful? See how it forms itself into a rose shape, while from its heart numerous jets shoot upward. A moment and it is gone and all over the surface of the fiery lake myriad fantastic shapes of many hued flames are glowing, scintillating and projecting them-

selves toward the lofty roof, forming a magnificent pyrotechnic display.

The noise is indeed deafening and the ever changing spectacle so awe inspiring that words cannot adequately describe its terrible, but wondrous beauty. Truly, silence is at times golden.

MEDIUM—Still, I should like some one to break the silence by an explanation of this, to me, strange phenomenon. Is it volcanic?

VON HUMBOLDT—One does not desire to long remain in proximity to this underground conflagration, for, madame, that is what it is. Not for one moment could a mortal live in this mephitic atmosphere. As you perceive even Spirits are, to a degree, sensitive to it. As we return toward the upper world I shall briefly explain to you the origin of the truly wonderful spectacle. We have reached the cavern at the bottom of the chasm and if it may please you, friends, we will pause here while I shall attempt to satisfy Madame's laudable curiosity.

All over Ento in certain localities, are deposits of the various coals of sulphur, of naphtha, of natural gas, and of such mineral formations as are found on other Planets, and since remote times coal, naphtha, natural and manufactured gases as fuel and for lighting were universally used. Then came a knowledge of applied electricity, and with this knowledge a disinclination for the old, cumbrous methods of heating and lighting, and ere long, save in rural localities, electricity became almost the sole illuminant and heating energy, and coal as fuel fell into disuse; but for certain uses, to a limited extent, it yet is mined.

The region in which, for a period equaling nearly twenty years of your time this conflagration has been raging, contained vast stores of bituminous coal, sulphur and naph-

tha. Through some mischance a colliery became ignited, and ere the danger became apparent, the fire was inextinguishable. A large area has been burned out, extending to the southern base of the mountain where the fire burst into the immense cavern which holds, as in a basin, the terrific, raging, incandescent volume of heterogeneous matter. As the coal deposit extends no further than the base of the mountain and other inflammable materials involved finally must become exhausted, we may conclude that at no very distant time the conflagration will die out. Soon an opportunity will be afforded you for observing the devastation it has wrought elsewhere.

Madame, you owe me no thanks. It is both my duty and my pleasure to contribute what I may to the interest of our undertaking.

MEDIUM—May I ask if you still are interested in such researches as engaged your attention while in earth life?

VON HUMBOLDT—Madame, the bent of mind which, during earth life, has impelled mortals in certain directions or toward special pursuits, is an inherent part of each individual. Entering upon an advanced plane of existence I found myself possessed of the same inclinations and traits as formerly characterized me. The same may be said of our friends, Agassiz, Darwin, Bulwer Lytton, Bruno and others of this Band. The chemist, the mathematician, the geologist, the naturalist, the astronomer, the mystic each is true to his inherent traits or tendencies. When freed from the ills and cares incident to mortal existence, with quickened senses and desires, with enlarged abilities and the universe an open book in which all who strive for attainment may learn to read the wondrous story written by Infinite Intelligent Energy, strange, indeed, would it be did not these and all aspiring Spirits in time acquire a larger knowledge

of such arts, sciences or pursuits as dominated their lives on the physical plane.

In contradistinction one must use such terms as Spirit, mortal, spiritual, physical and others. Yet, substantially, they all are states of being. Spirit, *per se,* as we understand it, is the vitalizing, unchanging principle which expresses the infinite, intelligent, indestructible, unvarying, all pervading energy and in every atom of the universe this indivisible spirit is manifested. As without substantiality there can be no existence or state of being, conclusively, spirit is substantial and all entities or individualized expressions of substance hold within them the spiritualized potentiality of evolution or growth. And, as in each individualized expression of substance there is a quality which may be termed plasticity, it follows that through inheritance and environment entities evolve in various directions, thus manifesting the scientific, the artistic and other tendencies.

Yes, the spirit body is as substantial as is the physical body, *but of a finer expression of substance.* You now are apart from your physical body, yet you are conscious that your spirit body is substantial, and where there is consciousness there is being, which is but another name for spirit. I may add that there is not an atom of the universe that is not, in a certain sense, *conscious,* hence, in a certain sense, *individualized and intelligent.*

I am aware, madame, that I have answered your questions in a superficial manner; at present I cannot do otherwise.

Our chemist is ready to light our way to the outer world and you will allow me to assist you. As we proceed, I shall, with your permission, relate a past personal experience.

Age and infirmity came to me as it comes to many, and the hour of my departure from earth life drew near. For a

time I had lain apparently unconscious, though really I was fully alive to all that was transpiring about me, and gradually, yet with a certain suddenness, I experienced a most peculiar sensation. I felt as though I were ascending what seemed to be a rift between walls of adamant. Darkness so profound I never before had experienced and, in some perplexity, I reached out my hands and groped blindly, hoping to touch something that might indicate my whereabouts; but in vain. The sensation of being between two walls continued and I felt myself ascending, ever ascending. I do not recall that I experienced a sense of alarm, but in an indolent fashion I queried as to what the peculiar sensation might mean. Certainly, I did not associate it with the change called death. Suddenly, as we now come into the sunlight, I emerged into a soft radiance, indescribably, gloriously beautiful, and in great surprise I looked about me, seeing nothing but the soft radiance which wrapped me about as with a garment. Great as was my surprise, I at once began to wonder where I was and as to what had occurred to me. Was I dreaming? Was I delirious? No, I was fully awake and in possession of all my senses. Yet something unusual had occurred. Surely I had not died. No, that could not be, for here, I said, is my body, and I am as alive as a man can be. Perceiving that I could move about through the bewildering, unaccountable radiance, I began to investigate my surroundings which, imperceptibly, had assumed an air of strangeness. Imagine, if you can, my amazement when, after a little, I found myself standing near my old, worn body over which friends were tenderly bending, closing its wide open, dim eyes, smoothing its scant locks, and otherwise preparing it for its last resting place.

As spellbound I gazed upon the pitiful scene, I felt,

rather than saw, some one near me. Turning, I, in great surprise beheld a company of radiant beings, who called to me in joyous tones: Alexander! Alexander! We have come to meet and greet you; come with us, come away from this Sorrowful Star* to our glorious spirit realms.

In a moment I recognized dear, long-lost friends of my youth. In a moment I was in the embraces of my parents, no longer aged, but glowing with life, with love, with the beauty of immortals. There were my nearest and dearest ones, each vieing with the others in joyous congratulations upon my having been freed from Earth life. All, all with loving embraces and tenderest speech, drew me away from my mortal home to the realms of immortals, the realms which know neither death or hopeless partings.

Has this reminiscence wearied you? No? Then I shall not regret having related it. You, and all mortals, must pass through the change called death. When this change shall come to you the memory of this recital may aid you in your ascent from the physical to the spiritual plane of being.

De L'Ester—Dear friend, you are silent. Nay, you need not tell me why. I read your thoughts, as you might read an open book. True, the change called death must come to you, as it must come to all mortals, yet dread it not, for so frail is the tie between your real self and your physical body that almost ere your physical eyes shall be closed as in sleep, your spirit eyes will open to undreamed of glories.

Now make your adieux, for we must not hold you with us longer. George, I shall accompany you and this somewhat wearied comrade to her home, where approaching night is already enfolding her physical body with darkening shadows.

---

* Spirit name for Earth, "The Sorrowful Star."

Across space with the speed of thought we have journeyed. And now commending you to the care of angelic guardians, whose watchful love ever protects you. Au revoir.

CHAPTER V.

GIORDANO BRUNO.

De L'Ester—Good morning, madame. It gladdens us to find you quite recovered from the exhaustion of yesterday and in such a cheerful mood, and ready for our journey to Ento, which only for a few moments will we delay.

Yes, we propose returning to the locality of our visit of yesterday, from whence we shall prosecute our quest for further experiences. How long shall we hold you with us to-day? For at least three, possibly four hours. All will depend upon your endurance, and may loving angels strengthen and sustain you, for only through your instrumentality can we hope to attain the fulfillment of the emprise so ardently desired by countless hosts of many spirit worlds.

Now, away for Ento. Our swift movement no longer disturbs you? No? We knew that soon you would adjust yourself to it. George, we will descend to the rift in the mountain. You recognize the spot, madame? Yes, that is the entrance to the cavern, and our way lies through this rugged, fern-clad rift to the further side of the mountain. The convulsion which rent it asunder must have been a terrific one. How long ago did it occur? It is our opinion, madame, that it may have occurred at about the period during which OUR planet was assuming recognizable form, which was so long ago as to be not a matter of years, but of ages.

As we proceed, the rift narrows into this gloomy defile,

OINA MISTA

overhung by insecure-looking crags, from which we emerge into the sunlight. What a beautiful spot is this niche in the southern slope of the mountain! It is a veritable flower garden. Indeed, madame, I wish you might bear to your Earth home some of these lovely, fragrant, white star flowers. Yes, they are a variety of Oina mista. The tiny stream trickling from the mountain's side provides necessary moisture, and the sun so warms the sheltered nook that the growth of the plants is very luxuriant.

These starlike blooms are fitting emblems of the spirit group of which you and Inez are members. What do I mean? Why, have not you been told that in our spirit realms, as in the spirit realms of all worlds, the law of affinity, holds Spirits in different groups, which are designated by different names? Both you and Inez belong to the group known as Star Angels. Onerous as is your present mission, on your return to the spirit side it will be no less so, for the Star Angels are the teachers of the Spirits who wander in darkness in the Earth spirit sphere, multitudes of whom scarcely, if at all, realize that they have left the physical body, *and ever are hovering about the places where formerly they existed.* Not alone to those whose mortal lives were passed amid vice and squalor and wretchedness; not alone to those who were the very undertow of the murky tide of human degradation and misery; not alone to these do the Star Angels minister. There are myriads of men and women who have passed, and continually are passing, to the spirit side of life, who have dwelt in luxurious homes, surrounded by all the splendors and delights their selfish, perverted natures craved; having, during their Earthly existence, chosen spiritual darkness rather than light, they reap as they have sowed, and in sorrow and bitter anguish gather up their sheaves of tares. To such unhappy ones the Star Angels also minister.

In the Earth spirit sphere licentiousness, selfishness, uncharitableness, envy, cruelty and all the baser animal passions are the chains which hold the Spirit in bondage. Separation from the physical body makes no change in the status of the physically disembodied Spirit. *It goes to its own place, and cannot go elsewhere, until it has earned advancement to a higher plane.*

Madame, I should like to make my replies as endless as your questions, but this mutual pleasure must be deferred.

We will now move toward what has aptly been named Moûentos hoą falados, for, truly, it is a desolate valley, made so through the conflagration to which Humboldt has alluded. We will pause on this elevation, underneath which is the remarkable spectacle we recently observed. The roaring, rumbling, hissing sounds and constant vibration of this spot are rather disquieting, but as they can work us no injury we need not hasten our departure. In this region during the winter season there is a heavy snowfall as spring advances, the snow rapidly melts, rains add to the volume of water which pour down the mountain side and into those fissures from which gases and smoke are issuing. The water coming in contact with the fire raging deep down beneath the surface, tremendous explosions occur, casting out such quantities of ashes that, as you perceive, the entire valley is covered as with a parti-colored mantle. Vegetation there is none, and living creatures shun the pestilent locality. Previous to the conflagration the valley afforded sustenance for a large number of agriculturists and others engaged in various occupations. At the further end of the valley we yet perceive vestiges of the wrecked homes and industries of a busy community.

On our right the mountain spur separates this valley from another of about the same conformation and area. We will now pass on to it. George, you will allow me to assist

your sister. As you see, madame, the summit of this mountain spur is nearly level. Its eastern side, which forms the western boundary of the Valley of Desolation, is somewhat abrupt, while on the west it gently slopes toward the picturesque and lovely valley at its foot. As this spot affords a fine view of what we desire that you shall observe we will for a little remain here.

Nearly two centuries of Earth time have elapsed since this valley became a solitude. The climate is temperate and salubrious, the soil prolific, and water abundant, yet no Entoan could be induced to attempt to dwell in this ill-fated locality. From Ento spirits we have learned the story of the horror which led to its abandonment. As briefly as possible I shall relate it.

While in the canyon you were told that its converging streams, through an underground channel, flowed into a lake, which later on you should see. Behold the sparkling waters of the canyon, the swiftly flowing stream of the cavern gushing forth nearly at our feet. Observe that several mountain rivulets add to its volume, which empties itself into yonder tranquil, oval sheet of water, which, like a great mirror framed in emeralds reflects in its depths the sapphire sky, and white, ever-changing forms of fleecy clouds.

Previous to its abandonment the valley, which is about seventeen English miles in length, and half as many in width, was for the most part devoted to the cultivation of grains and fruits. For the convenience of those dwelling on either side it became necessary to bridge the little river. Those substantial piers of stone and iron, attest to the dimension and stability of the structure of nearly two centuries ago. Where the river empties into the lake was another and more imposing bridge, and there we perceive a number of great white piers, like ghostly sentinels, keeping watch

over the ruins of a once populous city, extending from the bridge to far along the eastern and western shores of the lake. The name of the city was Pētûsa̤a̤ Tylû. In your language Pētûsa̤a̤ signifies pearl. Hence, Pētûsa̤a̤ Tylû signifies City of Pearls, so named because of certain pearl-bearing mollusks inhabiting the lake and river. In Pētûsa̤a̤ Tylû were magnificent temples and institutions of learning, and its private residences were surpassingly beautiful. Its various industries flourished and prosperity smiled upon a cultivated and opulent community. Suddenly an ominous oppressiveness weighted the atmosphere, and, nature aghast, was as silent as death. Then from toward the south came a seismic wave, the ground trembled, heaved and burst asunder into yawning fissures, towering temples crashed to the ground in fragments, and public buildings and private dwellings were shaken from their foundations in ruinous masses. Fire added to the horror of the catastrophe and no one attempted to stay the conflagration. Terror-stricken, all who survived the sudden disaster strove to escape from the deadly peril to a place of safety. At intervals, during two days and nights, the appalling shocks continued, and it was estimated that fully one-third of the population of Pētûsa̤a̤ Tylû, and the valley perished outright, or died from injuries, terror and exposure.

After the subsidence of the seismic disturbances the survivors returned to look after their dead, and, peradventure, to find some remnants of their belongings; but so effectually had fire and destructive elements done their work, that but few of their dead were recovered, and only the ruins of their beautiful city remained. Ever since that dread visitation, at intervals in this locality slight seismic shocks have occurred, and no one has been found adventurous enough to attempt to dwell in it.

Previous to this destructive event, this valley was one of the most desirable spots on this portion of the planet. Sheltered as it is by the mountain, its mean temperature is considerably higher than that of other regions of the same latitude, and being thoroughly cultivated it produced certain grains, fruits and vegetables in unusual abundance. Nature, left to her own devices, has perpetuated some grains, fruits and vegetables, but the harvests are gathered by wild creatures, who, being undisturbed, have increased prodigiously. The air is vocal with the notes of many birds, some of gay, others of modest plumage, and trees and undergrowth are alive with small animals, whose chatterings are to you unfamiliar.

Underlying the valley and the outlying region are coal fields, reservoirs of naphtha, and deposits of various kinds, exactly corresponding with those of our Planet, and in this mountain range are immense stores of gold, silver and other minerals. Elsewhere these minerals are mined or otherwise procured, but this locality will remain undisturbed for as long as occasional slight seismic disturbances occur or those ruins serve as reminders of the terrible catastrophe which destroyed Pētûsa̤a̤ Tylû.

To the Entoans life is the chiefest consideration, and no inducement is strong enough to tempt them to risk losing it. Could our daring Earth men voyage between our Planet and Ento, how quickly would this solitude be overrun with a gold mad multitude. Come here, they some time may. but, heigh-ho, they will then care not at all for all the gold in the universe.

Medium—Do the peoples of Ento and of other Planets consider gold and silver more precious than other metals?

De L'Ester—We have visited many Planets peopled by humans, and wherever we have found them sufficiently evolved to be able to distinguish the qualities of things, we

also have found gold and silver taking precedence of all other metals. The Ento name of gold is Vybo, which in your language might mean either glittering, shining or brilliant. On this Planet gold is almost the only currency, and you will have an opportunity for observing that it is coined in flat, oblong pieces of varying weights. On the largest coin is what may be termed the national emblem, a hand holding a full blown Rodel. On other pieces are characters or symbols denoting their values. The Ento name for silver is Rytza, and as currency, it relatively holds about the same value as copper holds in the estimation of your nation. Indeed, with the Entoans, copper is little less valuable than silver, but for ornamentation and the finer uses they prefer gold and silver to any other metals.

Repeatedly you have been told that the components of all Planets are the same. From unquestionable sources the truth has come to us that the formulas of the Divine Chemist never vary. Thus Ento, Earth and other planets, in proportion with their bulk and density, contain a due amount of each universal component. On this Planet during past ages, attrition and disintegration have been releasing the precious metals so that they are easily procurable, and this has led to their application to common uses.

You say that you find it difficult to adjust yourself to a belief in or, rather, to a realization of the homogeneity of matter. That is not to be wondered at. Old beliefs which, as a rule, are old superstitions, cling to one with great tenacity. Nevertheless, it is a fact, and a comprehension of it will enable you to adjust yourself to other facts, one of which is that the Infinite Intelligent Energy compels each and every atom to assume its orderly relation to all other atoms. Further, that indeed, atoms are embryotic universes, each atom containing within itself all the properties which anywhere exist, and any one atom may

form the nucleus about which other atoms may congregate, until a world is in process of formation. But such was not the formative process which brought this Planet and our distant World into recognition as members of our Solar System.

To reply intelligibly to your questions is one thing, to do so satisfactorily is another affair. At least I may hope that I have not shocked you. No! Then on some other occasion I may feel emboldened to recur to this subject. Now, one more look at the tranquil lake still mirroring in its limpid water fleecy clouds and sapphire sky. One more look at this lovely valley so luxuriantly clothed with grasses, flowering plants, shrubs, trees and blossoming vines, and we will flit to yonder distant mountain peak. Allow me the pleasure of aiding you. Ah, what a pleasing view! Madame, you will kindly attempt a description of it.

Medium—To the best of my poor descriptive ability I shall try to meet your wishes. Extending westward are plains reaching further than my sense of vision. From the base of the mountain, southward, the surface of the land is broken into shallow, valleylike depressions, covered with luxuriant vegetation. To the left is a forest of gigantic trees, and in the distance and toward the south I see houses and cultivated lands and some animals grazing. Thanks, George, I do not care to approach them more nearly, I see them quite distinctly, and they closely resemble one of the animals already described. I mean the one so like a horse, but they are smaller, and they are altogether white, excepting their black, short, erect manes and long black tails.

De L'Ester—They are a smaller variety of the same animal, and they and their larger relatives, are at times used for such purposes as the peoples of our planet use

the horse. They are designated as Lûmą Zēon, and their services as draught animals are but seldom required, the Entoans regarding them more as a luxury than as a necessity.

The animal near yonder clump of shrubbery is a cross between the Lûmą Zēon and another animal known as the Algoû. Yes, it is a graceful and handsome creature, its marked peculiarities are its coat of long, silken brown hair and its very erect appearance, the result of its shoulders being a trifle higher than its haunches. Otherwise it closely resembles the Lûmą Zēon. George will now assist you downward to the level.

GEORGE—Ever at your service, my sister.

Gently gliding toward the plain,
In my arms I safely hold you;
Downward, downward, once again,
Here we are on terra firma.

I take it for granted that you all admire my poetry.

DE L'ESTER—Your doggerel, rather.

GEORGE—Unadulterated envy prompted that ungracious remark. Alas! how often genius excites jealousy or goes unrecognized save by superior minds. But I am magnanimous and I forgive you. A poet can afford to be generous to one less gifted than himself. It really appears as though you all are more interested in this browsing Algoû than in my inspired utterances. I shall console myself with the reflection that as time is endless I can afford to wait for appreciation. In the meantime, shall we follow the course of this sparkling rivulet, which further on loses itself in a marshy tract? De L'Ester, as you are more familiar with the flora of Ento than am I, I shall now be silent. A poet should not be expected to know everything.

LOISA MICANA

De L'Ester—Your modesty, George, is only a little less admirable than your poetry. What more can I say? You perceive, madame, that Spirits, as well as mortals, at times indulge in a bit of nonsense. Ah! you recognize these tufts of pretty flowers. Yes, it is the vining water lily, which our artist friend, Poole, drew for you two years ago. See how bees are extracting sweets from its pink chalices, which are quite as fragrant as the flower you name tuberose.

You have been informed that the Ento word Loisą stands for our words water, lake, pond, reservoir, stream and so on, and that the Rodel is the representative of the Ento lily family. Loisą mīcaną is a diminutive relative of the true Rodel, and, with the Entoans, who are flower lovers, it is a universal favorite. In your language, mīcaną would mean angular, crooked, curved and twisted, and you will pronounce it Mēcanąh.

This variety of the Rodel always is found by the margins of streams or in marshy localities. Its long, slender, crooked leaf and flower stalks convey the impression of a vining tendency, hence its name. See how the rivulet is bordered with this and other blooming plants whose white, red, blue and yellow tints present an endless array of floral beauties. Yes, several of them have been drawn for you by Poole and Jared James. I believe you and Jared had a slight unpleasantness over one of his drawings. He is a very right minded person but does not take kindly to interference with his plans.

As we move along you may observe that the rivulet is widening and losing itself in yonder great marshy tract, and if you will look toward our left you will see something that may surprise you. Certainly, we may go nearer. Yes, this is the same gorgeous, carmine hued, many petaled, golden centred Water Queen, so faithfully reproduced

for you by Aaron Poole. You may recall that at the time it was drawn we promised to some time show you the growing plant. Poised on their long, slender flower stalks and stirred by the breeze, the stately beauties bow this way and that, as though in gracious acknowledgment of the homage of the myriad blooms growing luxuriantly all over the marsh and filling the air with their sweet perfume.

The queen, though holding her head so loftily, has only her beauty to commend her. Such odor as she exhales is very objectionable, and her train of many slender stemmed leaves falling about her feet and onto the limpid pool which serves her majesty for a looking glass, are covered with a viscid exudation, and woe to such insects as may alight on their treacherous surface. Her royal highness is known as Loisa̤ Gentolissima. In these near-by, showy masses of bloom you will recognize the Water Princess. Considering the difficulties in the way, Poole certainly very fairly reproduced those two plants. You may observe that the Princess differs from the Queen in having shorter, thicker flower stalks, smaller leaves, fewer petals of a paler carmine, and her pistils and stamens are of a brownish tint. This near relative of the queen is Loisa̤ Gentolana̤.

Your English words, lady, friend, gentle, loving, kind, beloved and the like, in the Ento language is represented by the word Gentola̤. The affixes ana̤, ana̤a̤, issima, issima̤a̤, ena̤, ēna̤a̤ and others add to the word gender, number, dignity, distinction, tenderness and so on. Frequently one or more of these or other affixes are used as diminutives. You will remember this, as the word is a common one and used in varying senses.

Medium—You speak of this or that as being known to the Entoans by such or such a name. Am I to understand that all Entoans speak the same language?

LOISA GENTOLISSIMA

De L'Ester—Strictly speaking, the Entoans have but one language, which is spoken by all educated persons, but among what you might term the common people of different Provinces there are dialects and provincialisms, but not of a very marked character. Yes, all the peoples of Ento are, to a greater or lesser degree, educated. Nowhere on the planet does a condition approaching barbarism exist. In every community there are industrial and other schools, which the youthful Entoans are obliged to attend; thus all become fitted for such occupations as they may choose.

Ere long two friends from Ento's spirit spheres, who at times serve with our Band, will join us. They are more competent to afford you special information relating to Ento educational matters than are we.

Medium—Allow me to remark that, having all my life heard of but one Heaven, it seems strange to hear you speak of other heavens or spheres, as belonging to other Planets.

De L'Ester—Doubtless it may appear strange to you. For myself, upon entering our spirit world, one of my great surprises was to meet Spirits from other Planetary spirit spheres who had come into our realms on voyages of discovery or to make acquaintance with us and our ways. No, only very advanced spirits can journey *unaided* beyond their own spirit spheres. Those less advanced, by which I mean less spiritualized, may, when assisted, visit other planets and their spirit spheres.

Yes, all Planets inhabited by the spiritualized human are surrounded by their own spirit spheres.

Your beloved and loving son implores us to allow him to accompany his dear mother on these journeys, and, through earnest endeavor he progresses so rapidly that we purpose attempting soon to bring him with us. Nearly five of earth's fleeting years have greatly added to Ber-

nard's spiritual growth and strength. Earth life with its temptations, its defeats and victories, now appear to him as a troubled, vanishing dream, dreamer and dream alike sorrowful.

Heredity, overlapping tendencies of previous embodiments and environments, largely, are the influences which act as character builders. Bernard's really fine, generous nature on one hand served him as armor against foes without and within, on the other hand it rendered him vulnerable to assaults to which impetuous youth ever is subjected.

But he builded as well as he could. *So do all.* Every one rough hews his own character and, through the Divinity who shapes all ends, eventually all learn to build according to the perfect law of love.

Yes, we are aware that Bernard has made you acquainted with his experiences and progress, and be assured that all that loving service can offer is aiding him in his highest aspirations.

We have not yet informed you that a dear friend, a member of our Band, is to meet us here, and at any moment he may arrive. No, you have not yet met him, but—Ah, here he comes! Hail! hail! and a welcome from all.

Madame, this is Giordano Bruno, of whom I doubt not you have some knowledge. We are delighted that you are to have the pleasure of a mutual acquaintance.

Bruno—Madame, I kiss your hand and shall be honored if I may place you among my closest friends.

Medium—I assure you that I appreciate the kindness which prompts you to meet me in such a friendly fashion.

De L'Ester—According to prearrangements, our friend and comrade, Bruno, has come to take an active part in our plans. He and George, having made a study of certain features of our programme will, from time to time,

lead our movements. I now shall give way to one whom we all delight to honor.

BRUNO—I am charmed, madame, that henceforth I shall have a place in the Band of which you are the valued instrument. Since my entrance into our spirit world, I have experienced much pleasure in visiting this and other Planets, but seldom have I desired to return to our own sorrowful Star. Memories of the terrible, woeful torture that freed me from my physical body have disinclined me to look upon the land of my birth. Ah, how often recollections of that sorrowful time force themselves upon my consciousness. Never have I been able to forget the hour when, rather than renounce what I knew to be a truth, I yielded up my mortal existence. But Giordino Bruno lives. Aye, despite the ignorance and cruelty of men who, in the name of the gentle, loving Nazarene condemned him to an ignominious death; he lives and knows as many of earth's learned ones now know, that worlds do revolve. Aye, that systems of worlds as infinite in number, as the universe is infinite in extension, pursue their appointed ways through space, proclaiming as they fly: God is Infinite, God is Law, God is Truth, God is All.

Despite Papal excommunication and condemnation to eternal torment, Giordino Bruno lives in a realm so surpassingly fair that even tongue of archangel cannot declare the glory thereof.

Madame, will you bear from me a message to the peoples of your native land? Yes? Then I thank you.

Children of earth's most favored land—children of America, I, Giordino Bruno, once a citizen of sun-kissed Italy, greet you.

Rejoice unceasingly that freedom of thought and speech are yours. *Guard jealously this priceless blessing* which through centuries of bloodshed, torturing flames and

agony unspeakable has become your heritage. Glorious indeed are your United States of America, blest beyond expression in being as a "City of refuge" to the oppressed of other nations. Not yet, Heaven born one, have you outgrown your years of infancy and, though yet with uncertain steps you totter and waver, ever your generous hands are extended toward the helpless, ever your loving heart is pitiful for those who drink of the overflowing cup of human misery. Ever your eyes are brimful of compassionate tears for the unfortunates beyond ocean's watery wastes to whom your voice is as the voice of an angel crying: "Come to us! come to us! and share with us our bounteous store. Come to us and be free as we are free." I greet you, child Republic. Thou, indeed, art the brightest jewel in earth's diadem of nations. Freedom is thy most precious possession; lest selfish greed and love of power may seek to wrest it from thee, wear it next thy heart. Swear by all that to you is sacred, that neither political nor religious intolerance shall find foothold upon your soil. Let your unalterable declaration be: Liberty of conscience, liberty of speech for all; license for no one.

Cherish in your heart of hearts a love of justice, of forbearance, of toleration, of that charity which neither thinketh nor doeth evil, but permit no faction or Religion to interfere with your liberty of righteous action.

Insidiously, aristocratic ideas are striving to cross the threshold of your Temple of Equality. Guard well its doorways. Sacrilegious hands are seeking to smirch the records of your courts of justice; let your vengeance fall swiftly upon the offenders.

On the fair face of your Goddess of Liberty there is a troubled frown; beware lest she turn from you in anger. Spotless is her snowy robe, children of earth's greatest

Republic. See to it. See to it that in the coming years you shall not stain it with your heart's best blood.

May the angels who watch over the destinies of nations be strong enough to guide through the perilous future your "Ship of State," which, through calm and storm steers toward an unknown shore. Amen! Amen!

Madame, our spirit realms are deeply interested, not only in the progress of the United States of North America, but of the entire continent. It is a matter for regret that your people do not more fully realize *that they are an object lesson for all the other nations of Earth.* The heart-beats of your Republic send a vitalizing current through all the peoples of our planet. How all-important then, that this life current shall flow unpolluted to the hearts and brains of all nations.

Madame, through your kindly attention to my words you have made me your debtor, but I feel assured that if these friends can bear with me, I may ask as much of your courtesy.

Now, with your permission, we propose conferring on you a new name. In madame there is no comradeship. Medium you do not fancy. Sara is somewhat familiar. Gentola, an Ento name, we consider very appropriate. Will you allow us to know you by this name, whose significance you understand? Yes? Then with Love and Truth as sponsors, you shall be to us Gentola.

GEORGE—Congratulations are in order. With tenderest, truest affection, I offer mine.

DE L'ESTER—As all are children of The One, I offer a brother's love and devotion.

AGASSIZ—De L'Ester's sentiment is also mine.

HUMBOLDT—And mine, too, our friend, our sister.

INEZ—And mine, for my sister by birth and "for love's sake."

GENTOLA—Friends, this is a strange christening, and for a time, I fancy that my new name will to me seem equally strange. I promise you that I shall strive to be all that it signifies.

BRUNO—We chose the name because we know that it indicates your nature, which is in tune with all that is best in the human.

Now, Gentola, what I have to say is in line with the pursuits of our friends, Agassiz and Von Humboldt, consequently, quite aside from the science which engages me. But, having, with George, and other friends, explored this portion of Ento it is thought that I am qualified to offer you such information as may be pertinent to the present stage of our mission. On Ento during a remote age, there existed certain amphibious creatures so enormously large and unwieldy that only through their prodigious strength could they have coped with other fierce, active, gigantic forms of that early time. Scarcely can one realize their size, their uncouth forms or their extreme ferocity, which impelled them to a continuous warfare against not only their own kind, but against other species equally huge and aggressive. As has been said, Spirits, on our side of life, sufficiently progressed, can and do visit Planets, not only of our Solar System, but of other systems of worlds, and now, as at all times, there are Planets of our and other systems evolved to a degree analogous to that of Ento, during the age in which these and similar creatures existed. Through observation of conditions obtaining on such Planets, we arrive at a conception of the appalling conditions that must have existed on Ento during the Reptilian Age, when the steaming waters teemed with countless life forms and on unstable shores huge creatures fought to the death, filling the hot, moisture-laden atmosphere with their savage cries, roarings and hissings.

Cunning, sagacity, instinct, call it what we may, is an accumulated unfoldment of innate ability expressed as the sum of inherited experiences; hence, on Ento, in that age, the cunningest, the strongest, the most active and tenacious of certain species survived the many calamitous occurrences which swept out of existence myriad reptilian creatures. Yes, modified through environments, even yet pigmy representatives of ancient, huge ancestors inhabit the watery divisions of Ento.

Previous to the spiritualized man epoch there was an enormous production and destruction of life forms, and in time Ento became a vast repository of fossilized remains. Time, climatic changes and other causes so contributed to their destruction that only petrified specimens of the larger and later reptiles are occasionally discovered. How long ago did the earliest Ento humans appear? Gentola, the germinal man of Ento appeared when the first life cells swarmed in the warm waters of the young Planet. But the evolved human, the Spiritualized Man, became conscious of himself long after the great creatures of the Reptilian Age had of necessity yielded place to no less huge quadrupeds, who were more highly evolved expressions of life.

When one speaks of an event as having occurred some hundreds of thousands of years gone, in the mind of an uninformed auditor it is likely to occasion a sense of incredulity. But I safely may say that the lapse of time which merged the Reptilian into the Mammalian Age, during which came to the evolved human animal his crowning glory, *a spiritualized, conscious existence,* if measured by years, might be compared with the countless sands upon the seashore.

Now we must recur to the matter under consideration. As you perceive, this division of the plain extends from

the base of the mountain to the verge of this extensive morass, which rests in a basin-shaped formation of limestone. The plain itself is the result of ages of attrition and disintegration of the foothills of the mountain chain, and the morass is the result of many centuries of accumulated remains of vegetable growths and débris washed from mountain and plain into the basin of what once was one of a chain of fresh water lakes. Its southern rim is a rather narrow ledge of limestone, once of considerable elevation, but now a mere barrier between the morass and a much lower level. Prior to the filling up of the lake it extended westward quite thirty English miles, where it connected with a series of smaller lakes leading into a great fresh water lake known to the Entoans as Loisą Bascamą, of which later on you will learn more. For the double purpose of draining the morass, thus rendering it tillable, and also that the mountain streams flowing into it may be used for irrigation of the lands southward at the foot of the ledge, a great basin is being excavated, into which they will be led. Already the ledge has been pierced to afford them egress.

At a depth of about eighty feet the excavators unearthed some petrifications of remote life forms. One of a prodigious size, has, among the learned ones, occasioned excited interest. Savants from all over the Planet are hastening to examine the fossils, especially the larger one, and to no doubt talk learnedly of those relics of bygone ages. When, very recently, George and I visited the spot we learned that the large petrifaction is the well preserved skeleton of an amphibian quite sixty feet in length. How came it there? One can only conjecture as to that. Certainly there was a time when the temperature of this latitude was much higher than at present, and the waters of the entire chain of lakes teemed with forms of

life now extinct. It is quite as certain that the enormous spring floods so increased the volume of the lakes that their waters then poured over the ledge, which was loftier than it now is. It is not so certain as to how the amphibian came to find lodgment at the base of the ledge. Perhaps, in fleeing from a foe it rushed over the ledge, or having through some mischance lost its life, its body may have been swept over it, thus adding its skeleton to an already large accumulation of similar structures. George and I observed a number of learned men and women eagerly examining and discussing the probabilities and possibilities relating to the great fossil, which is but slightly mutilated and is to be removed to some museum.

As we looked and listened we were somewhat amused by the remarks of some of the assemblage who evidently were quite sincere in their statements.

One studious looking man mildly declared that the Holy writings clearly intimated that in the beginning Andûmaṇa created from within Himself all things. Another man warmly disputed this declaration on the basis that Andûmaṇa being perfect, could not out of his own Personality have created creatures so monstrous, so hideous as was this and many others. No, clearly it was through a misunderstanding of the Holy writings that such an illogical conclusion could be arrived at. Then a person of great dignity of mien gave his opinion, which, evidently, he considered final, that in the beginning, after Andûmaṇa created Astranolạ and His messengers, He created Ento. Having prepared homes suited to their needs He created all living creatures. Some He found unsuited to His pleasure; such He destroyed, as is evidenced in these fossilized structures, which, for the most part, find no correspondence in creatures now existing. Having perfected His designs, He, *out of Himself,* created His chil-

dren who perpetually should dwell on Ento. Then, with conviction, he exclaimed: Andûmaṇa, through His Messengers, who dwell in the best realms of Astranolą, revealed to His children the origin of all things, all of which is contained in the Holy writings, and I call His Messengers to witness that I, Kēlofą Irdomyn, am not so impious as to question His divine words.

No one seemed inclined to dispute with this expounder of mysteries and with a self-satisfied air he resumed his critical examination of the ancient fossil.

To be told that in nearly all directions the Entoans are further advanced than are the peoples of Earth, and in a breath to bring you face to face with their extremely circumscribed and absurd religious ideas and beliefs, out of which have grown equally circumscribed and absurd notions relating to certain scientific matters, naturally, may occasion you to hesitate as to your acceptance of other statements we have made and others yet to follow. Realizing this, we consider it advisable to offer an explanation of a seeming paradox.

Through the process of unfoldment, spiritualized humans grow into clearer, higher conceptions of personality. Through ages of ignorance and savagery intuitively they grope their ways toward truth, which, like a beacon light, beckons them onward and upward, and slowly, but surely, their consciousness grows and unfolds as lotus blooms grow and unfold from ooze and darkness into sunlight. *Thus, through ages the Entoans evolved into a recognition of self as personality, but not as spirit,* for Andûmaṇa, being to them a Material Personality, naturally, they could not conceive of aught more sublimated than their Creator. Still their unrecognized spiritual forces inevitably urged them forward, and in their history a period arrived when to a degree, society became organized, and about certain

centres congregated those most learned in such sciences and arts as had resulted from ages of evolution. As yet the masses were almost wholly uneducated, consequently their ideas relating to social obligations and other niceties of civilization were extremely crude. Wars between different nations were continually waged, and of necessity, the weaker succumbed to the stronger. Selfish, ambitious, cruel and successful leaders grew arrogant, and the people were impoverished and enslaved and such civilization as existed seemed threatened with extinction.

It is a fact that under adverse conditions, humanity degenerates more rapidly than under favoring conditions it is capable of progression. Were this truth generally recognized, it might act as a deterrent against the reckless, criminally foolish conduct of nations who rush into wars as though they were a pleasurable pastime, rather than a damning process for the breeding of generations of preordained murderers, suicides, thieves and prostitutes—the inevitable results of inherited tendencies.

The Entoans, being no exception to a universal rule, were in a deplorable condition, when a memorable epoch arrived which ushered into mortal existence a man fitted for his arduous mission. A man wise and humane beyond any one of his time. A man of high courage, firm will, a fine sense of justice and a wonderful ability for controlling other men. About him he gathered not only an immense army of soldiery, but all who cared for their own safety and the welfare of the people, hastened to join him in his efforts to bring about a better state of affairs. In an incredibly brief time he subdued the vicious oppressors of the people. Forced warring elements into peaceful subjection. Established in the fullest sense, a centralized government, based upon equitable principles. Autocratic, certainly it was, but with the peculiar feature

that rulers and people should be amenable to the same laws. When through peace and prosperity the peoples of the Planet were brought into harmonious relations with each other and with their newly found freedom from oppression and dissension, Zoifan Ouidas, their deliverer and Supreme Ruler announced that through a shining messenger, Andûmaṇa had communicated to him certain instructions relating to His now obedient children. A congress of Ento's learned and pious ones having been convened, Zoifan Ouidas made known the revelation he had received which constituted a basis for what was to be accepted as the Holy writings. To this revelation was added such beliefs and legends as appeared reasonable and desirable, and from these writings a creed was formulated and a ritual established.

To this day the creed remains unchanged, but from time to time the ritual has been added to or modified to suit the views or aims of an all-powerful priesthood.

Since the establishment of their national religion, centuries have been added to centuries. Steadily the generations of Entoans have been evolving, and were it not that an unyielding ecclesiasticism has held them in spiritual bondage, this closing of their fiftieth century of peace and equal rights for all would find them not only with knowledge of all the arts, but of all the sciences known to the people of our planet, and their faces on which pathos, sorrow and despair are written in every line would be beaming with the priceless consciousness of a continuity of existence which ere now should have been a possession of the plane of their unfoldment.

To a degree you now may comprehend the paradoxical situation, and I trust that what I have related, may serve to explain other incongruities which from time to time may attract your attention.

De L'Ester—George, with an excited air, is returning from the excavation. What so perturbs you, mon ami?

George—Hasten, friends, hasten. A professor is about to hold an autopsy over the remains of the ancient amphibian, and I fancy it will be an edifying occasion.

De L'Ester—We immediately will accompany you. You with Inez and our friends will lead the way. Gentola, allow me to aid you. Direct your gaze southward, and toward the right. Yes, quite a large assemblage which will afford you an opportunity of seeing some of the eminent personages of Ento, scientists, writers and others.

We need not approach nearer. Gentola, attend closely to what the very modest and intellectual appearing Professor may say. I shall translate it word for word.

Professor—I have been requested to express an opinion as to what order of life this fossilized structure may represent. Also as to the probable date of its existence. Speaking with exactitude, this creature was, like its diminutive descendants of the present, at home on the land, or in the waters of Ento's lakes and rivers of temperate and warmer climes. I need only allude to a fact that is well understood that all this order of life, of which in ancient times there was a greater variety than now exists, belongs to the Acrocustēno ingo-lavion (amphibious flesh-eaters). Of the probable date of the creature's existence I hesitate to speak. In these days many men and women of learning and research find themselves in a state of unrest and indecision. On one hand science demonstrates what appears to be facts. On the other hand these apparent facts are opposed by the declarations of our Holy writings. To state the matter briefly through ancient records we learn that nearly two hundred centuries have elapsed since the Creation of our beloved Ento. Our Holy writings declare the same, and also make mention of and de-

scribe huge forms of life similar to, if not exactly like this as having been of the first created creatures who long previous to the establishment of our Holy religion had become extinct.

How shall I proceed? Step by step scientific research has led us backward, and now we face the indisputable fact that in this fossilized structure, and the formations about it is positive evidence that the creation of Ento dates incalculably further back than two hundred centuries.

Friends, how shall we reconcile the positive statements of our Holy writings, with this equally positive statement in stone? May the gods be merciful, for, alas, I see no way out of the dilemma, and I refuse to further incur the wrath of Andûmaṇa's messengers.

Bruno—This person is in a fair way to get himself into trouble. As we read the thoughts of the assemblage we learn that were some of them as outspoken as this professor he would not find himself alone in his skepticism. As it is a craven fear of their gods and the priesthood seals their lips, and as the professor with a troubled face turns away, they regard him with an air of disapproval.

In the reports these scribes are writing many learned terms will be used, many learned opinions expressed, and doubtless many learned lies will be told, all for the glory of Andûmaṇa, to whom it is believed His messengers will bear an account of these proceedings.

De L'Ester—Gentola, you will attempt a description of this scene. You need not hesitate. Where you may fail we will prompt you.

Gentola—Extending eastward and westward I see a not very broad ledge of limestone rock. On its southern side it is so perpendicular and its surface is so smooth that it presents the effect of well executed masonry. I can-

not estimate the distance from where the petrifactions lie on a broad shelf-like projection to the top of the ledge, or from the projection to the bottom of the excavation.

De L'Ester—From the projection to the top of the ledge is quite one hundred feet, but at the time of the creature's misadventure the altitude of the ledge must have been considerably greater. From the projection to the bottom of the excavation the distance is, I should say, about eighty feet.

Gentola—On the south side of the ledge an immense excavation is being made. On the north side the morass is on a level with the top of the ledge, but on the south side the ground slopes rather abruptly to a plain which appears to greatly need irrigation.

Aside from the large and very perfect petrifaction there are numerous smaller ones which do not appear to interest the investigators. Indeed they are in a very fragmentary state, and I suspect that my description is of the same character.

I see a large number of men at work in the excavation. Some are engaged in lining the sides with huge cut stones, which are mechanically lifted and laid with much precision, some kind of cement being used to fill the interstices. Other men attend the working of scoops, which take up great quantities of soil, which is hoisted to the top of the excavation and dumped into receptacles which run swiftly on a tramway to the plain where it is thrown out, the empty receptacles returning on another track. Nearly all of the labor is done by machinery, but I cannot say what the motive power may be.

De L'Ester—Electricity furnishes the motive power, not only for those machines, but as you will have occasion to observe for nearly all mechanical purposes of the Entoans.

L. of C.

GENTOLA—One noticeable feature of this scene is the behavior of those laborers who move about so quietly and speak in such a polite and gentle fashion. The work proceeds very expeditiously, yet no one seems in haste, or exhibits the least excitement or impatience.

How very tall those dark skinned men are, and they are so erect and finely proportioned. Yes, notwithstanding their lustrous bronze complexions they certainly are handsome men. Their long, black, wavy hair, large dark eyes, regular features and very intelligent expression is in strong contrast with the fair complexioned, brown or blond haired, gray or blue eyed, and smaller men who are working on the tramways.

All, both dark or fair, wear their hair to their shoulders, parted in the middle or on one side, pushed well back from the forehead and held in place by what appears to be fillets of silver. All wear shapely, half loose garments, reaching to the knees, and the lower limbs are clothed in loose fitting—well, as I do not know the Ento name, I shall say trowsers.

DE L'ESTER—The Ento name for the upper garment is lenivo. For the trowsers, as nearly as I can pronounce it, the Ento name is birrsch. And for the foot covering, which you perceive is a very nicely formed shoe, not of leather, but of a manufactured material, the name is—no, not fettos, but pfettos.

We now will move to the tented space, and in a general way, but briefly, you will further describe the appearance of those men and women who are engaged in quiet discussion over fragments of the smaller fossils.

GENTOLA—Both men and women of the dark skinned race are exceedingly tall. The men are very handsome, very distinguished looking, with a dignity of bearing quite devoid of ostentation.

The women are very beautiful, very graceful, very gentle, and quiet, and with such fine, intelligent expression, that I cannot find words to express my sense of their superiority to any women I ever have seen.

I do not quite so much admire the fair skinned men and women who are more slightly built, but who are taller and stouter than any earth race that I know of, and certainly they are in appearance very admirable.

Bruno, were you sufficiently tall, you might claim kindred with some of those handsome, olive skinned men and women, who are but slightly darker than yourself. They appear to represent one race, the bronze complexioned ones another, the fair skinned men and women an entirely different race.

It seems odd that the men, as well as the women, wear their hair long and flowing. The hair of the men to their shoulders, that of the women quite below their waists, and all wear fillets of various kinds. I must say that I think the effect very pretty. As for the garments of both sexes, they seem to me simply perfection, not at all voluminous, but loose, graceful and of textures so admirable as to weave and coloring that seldom have I seen fabrics so beautiful.

De L'Ester—You have mentioned the fillets worn by both sexes. The metals, the width, form and settings of the fillets indicate the official positions and occupations of the wearers. Not alone are they worn for convenience or as ornaments, but also as badges of certain distinctions, for which all are urged to strive. Class distinctions in the sense of caste do not exist, and all are incited to a spirit of emulation in the direction of meritorious achievements, which are considered the only real distinctions. From the laborer yonder to the Supreme Ruler, all men and women strive to attain to the utmost of their capabili-

ties. The cut, color, ornamentation and other features of apparel also indicate the position and occupation of the wearer. As our mission progresses you will have opportunities of further observing such matters.

No, for decorative purposes the Entoans do not wear head coverings. They too much prize their beautiful, abundant hair to risk such abominations as hats and bonnets. Then, too, their taste is too finely cultivated to admit of personal disfigurement.

GENTOLA—I commend both their judgment and taste, and I wish I might understand what those learned persons are saying. The scene itself I shall not soon forget. It is worth the experiences of an ordinary lifetime.

DE L'ESTER—These friends and I possess a general knowledge of the language, but of scientific technicalities we know next to nothing. If we did both time and space are too limited to devote ourselves to their consideration.

Not another word. We have held you long enough. One momentary, comprehensive glance at the scene and then Earthward. George and Inez will bear you swiftly to your quiet home. Au revoir.

GEORGE—Safe you are in your own room, and some one desires to enter. It is your friend, Mrs. S——le, who always brings you flowers.

May divine and loving influences abide with you until we again come for you. Adieu.

CHAPTER VI.

INIDORA AND GENESSANO.

De L'Ester—Like musical chords touched by unskilled fingers are your thoughts, Gentola. For some minutes we have watched your hurried preparations for our journey and it is evident that, though your spiritual aspirations reach out toward highest ideals, material duties equally claim your attention. Yours is a harmonious combination of the Mary and Martha natures. Martha, now, will please close her eyes, fold her active, capable hands and rest while Mary shall accompany us starward.

We too, wish that it might be possible for you in your fully conscious moments to recall the memory of events, scenes and other matters pertaining to our journeys. As you cannot, that which your soul self will be made to write must serve as a record of your experiences while absent from your body. And when under my supervision you will, for publication rewrite the record, you will vividly realize all that has or will occur during our mission. You now are in a tranquil state and we will be off. George, we are ready.

Ah, how grand, how exhilarating is the movement of this inconceivably swift magnetic current, bearing us on its glowing, undulating bosom toward our destination, which we are nearing. Lower, lower, George. Look downward now, Gentola, for we are over the morass.

We perceive that the learned visitors have departed and

that the great fossil is being carefully prepared for removal. The ledge is being further pierced to afford a passage for the waters of the morass, and the excavation is nearly completed. Some time we again will pass this way to observe the result of the skill and labor expended in accomplishing so considerable an undertaking. This being an agricultural region, the irrigating reservoir will greatly add to its fertility.

We now will move southward for about fifty miles, and you will observe how thickly populated is the region over which we shall pass and that the inhabitants enjoy a degree of the comforts and luxuries of life found only among a highly civilized, consequently prosperous, people. Observe too, the fine architectural effects, the well tilled fields and roadways as smooth and level as floors. And let me tell you, fine roadways always indicate an advanced civilization.

You are surprised at the paucity of animal life, but if you will consider that but few Entoans are flesh eaters, that but a limited number of milch animals, known as Vochas, are required; that agricultural machinery and most vehicles are propelled by electrical appliances, you will perceive the reasons why animals are not more in evidence. However, on portions of the Planet there are herds of animals known as Angossa, which are bred solely for their wool. By but one race, who are flesh eaters, are they used as food.

Having reached the southern limit of this cultivated plain, we now will turn eastward. Yes, owing to porosity of the soil throughout this region irrigation is prevalent. Now that we are about to lose sight of the mountain range, it occurs to me that I have neglected to acquaint you with its name, which is Keneto alista. The exact significance of Keneto I cannot find in your language, but

the shades of meaning would include giantlike, enormous, immense and the like. Alista is the Ento word for mountain. From northeast to southwest its length is about two hundred miles, and for the most part it lies almost parallel with the equator. Its greatest elevation is but little more than 6,000 feet above sea level, and among mountain ranges north of the equator it takes first rank.

We now approach a region whose natural water supply is quite exceptional and the inhabitants equally so. To say why would but mar your interest in what may come under your observation. We now will descend to yonder slight elevation, and you, Gentola, will speak of whatever to you may appear noteworthy.

GENTOLA—All about us is a level country, luxuriantly clothed with grains, grasses, flowers, shrubs and groves of great forest trees. Here and there are gray stone buildings, some quite large, others smaller—apparently outbuildings. At a distance are a few animals like some we have seen elsewhere. In front of us is a large meadow on which the grass grows luxuriantly and at its further side, in a grove of great trees, is a rather large gray stone building with smaller ones near-by. From that direction a man and woman come toward us; both are taller than any persons I have seen on Ento. Really, they are gigantic in stature and well proportioned. They are dark skinned, black haired and black eyed, and in their faces is an expression of gentleness and simplicity which renders them quite attractive. Both are clothed in loose garments of what appears to be a coarse, brown woolen cloth. The upper garment of the man falls a little below his knees and he wears what you term birrsch (trowsers) of the same cloth, and pfettaa (shoes) of what seems to be leather, or a material very like it. His heavy black locks are held back by a really pretty filagree, silver fillet, which

is wider in front than at the sides or back of the head. The rather loose fitting upper garment of the woman falls nearly to her feet, which are incased in shoes similar to those worn by the man. The distinguishing feature of her very simple costume is the queer head ornament she wears. It is very like a gilt bird cage without top or bottom. The lower band fits closely about her head and her long, black hair is drawn upward through the cage, falling over the upper band and down onto her shoulders in a heavy fringe. Sheltered, as though under a canopy, she walks behind the man, and both seem to be searching in the grass for something. Carefully parting the grass with his hands, the man eagerly hastens forward, snatching at some creature running away from him. Now he springs forward and seizes—ugh, it is a large serpent, and he with one stroke of a large knife severs it in pieces. The woman laughs delightedly, and pats him on the back, but evidently the hunt is not ended, for Giant resumes his search in the tall grass, and Giantess follows timidly. Now he waves her back, and with a great leap he has caught another serpent, which he also decapitates and casts from him. You may laugh at me if you like, but I am not fond of snakes. An inherited aversion? Perhaps so, and a very positive one.

From their exultant exclamations, it is apparent that Giant and Giantess are greatly elated over the destruction of the serpents. De L'Ester, do you understand what Giant is saying?

De L'Ester—He says "Hildian, Gandûlanąą salēno ranąvû cominista testo. Ino dû lana. Ah, viamon dûla testo, landisto osten vi, ona pra-o Gentola." This is not pure Ento, but a dialect of this race. I can only attempt a very free translation of what he has said. Hildian is the woman's name, and he says, "The bad serpents are

killed, and I am glad. Ah, they are dead, and can no more harm thee, dear." Listen, Giantess calls some one.

GIANTESS—Ouąmen istan! Ouąmen istan! Gandû-laną, fanistû testo.

DE L'ESTER—In answer to her reassuring call, "That surely the serpents are dead," two boys and a girl are bounding across the meadow, and as they rush to their mother's arms, they fill the air with their excited exclamations and inquiries. Now Giant swings the girl to his shoulder, and like a conquering hero, leads the way toward the dwelling. The boys cling to the mother's gown, and all follow the father who relates to the delighted children the story of his prowess.

We will follow them to the dwelling, which is a fair example of the homes of this giant race. All their dwellings are built of stone, and though simply constructed, are well suited to their requirements. The average height of this pastoral race is quite eight feet and they are symmetrically proportioned. They are affectionate, gentle, industrious, devoted to their families, and in their way, intensely religious. They are the Kenēto Soûvanallo, which I shall translate as meaning giant flesh eaters. They never intermarry with other races, and what they now are as a race they have been for as far back as their history reaches. They cultivate only such grains, fruits and vegetables as their needs require, their chief sustenance and possession being animals, which are herded in the surrounding luxuriant grass lands. These animals are unlike any we have shown you, later we will afford you an opportunity of seeing them. The region occupied by this race is about two hundred miles long by one hundred and fifty in width, and its southern border approaches equatorial lands. You now will describe the exterior of this dwelling.

GENTOLA—It is built of a grayish stone, the surface rather rough, but the stones are very accurately fitted and cemented. It is two stories high and of ample width, and there are a number of windows filled in with what looks like glass. Some stone steps lead up to the front door and a flight of stone steps at the north side of the house leads up to the roof, which slopes a little from front to rear. Around the roof is a low balustrade, and spread all over it are several kinds of fruits drying in the warm sunshine. I think that is all I can say of the exterior. As I do not possess fine descriptive ability I fear that I fail to convey adequate ideas of things.

DE L'ESTER—You are too modest. True, your style is not ornate, but you possess the greater virtues of conscientiousness and conciseness. We now will enter and learn what of interest the interior of the dwelling may offer. This hallway, running the depth of the house, divides it equally, and in the front room on our left, on a couch covered with skins, lies Giant, talking excitedly with Giantess. I gather from their conversation that in this region the presence of venomous serpents is very uncommon, but that there are harmless varieties, which these flesh eating giants consider delicacies. No, they are true serpents, and not allied to the eel, which on Ento has some close kindred, known as Chifa.

We now will look into the room across the hallway. Ah, this is the sanctum sanctorum, the invariable feature of all rural Ento dwellings, not pretentious enough to afford an Istoira. On the draped altar are fruits and flowers and the floor is covered by a really handsome rug. These gentle, simple minded folk are faithful observers of the all pervading religion, and their spiritual conceptions are on a level with those of their teachers, the priesthood, who regard Andûmaṇa and Gods and Goddesses

as personalities who are to be adored, or appeased, as occasions may require. With great sincerity they fulfill their religious obligations and peacefully await whatever of good or ill may come to them.

Ah, Giant, Giantess and the children have left the house and are wending their way toward the forest. During their absence we will look through the dwelling. In this and the adjoining sleeping room are couches, tables, chairs, some garments and nothing more. We now will ascend the stairway to learn what may be on the upper floor. As is the custom of this race, the upper floor is used for storage purposes, and here are grains, fruits and nuts in abundance. You will describe the contents of some of these receptacles.

GENTOLA—Here are two varieties of berries, and were I on earth I should say that they are raspberries and blackberries. Taste them? Shall I? They are slightly acidulous and well flavored, but do not taste like either raspberries or blackberries. These pretty scarlet berries look like very large cranberries.

DE L'ESTER—Do not taste them; they are not berries, but what you may term Ento Capsicum.

GENTOLA—Thanks for your warning. I have a sort of mania for tasting things, so, if you do not object, I shall taste this grapelike fruit. It is delicious, quite like fine raisins. I am especially fond of grapes, so, if in the dim future I must again become re-embodied, this fine fruit might induce in me a desire to be reborn on Ento. De L'Ester, that reminds me of a question I have wished to ask. After the change called death can spirits choose their homes? Yes, I mean the locality and their manner of living.

DE L'ESTER—Time and opportunity permitting, I always am pleased to reply to your questions. As both are

limited I must reply briefly. *Spirits, while yet in the physical body, in a sense earn their homes,* or places, they must occupy on our side of life, and also in a sense they have a *choice* as to the place of their abode, but the *choice* must be made while on the physical plane. As you have learned, spirits are entities, individualized personalities, requiring homes, associations and pursuits. According as life on the physical plane has been elevated, pure, loving, true, or the reverse, so are spirit homes and pursuits beautiful and supremely enjoyable, or lamentably wretched. All newly-freed spirits gravitate to the sphere and condition for which their degree of evolvement has fitted them, there to remain until they have progressed to a more exalted state of being. Do all spirits progress? Most assuredly. Evolution is not confined to the physical plane. Progress, everywhere, is continuous. Yes, spirits, who through countless trials and experiences have *earned* the exalted position of teachers, lovingly, patiently labor to aid all unevolved freed spirits to outgrow conditions which, like soiled garments, cling to those of the lower or Earth spirit sphere. Seldom does a newly-freed spirit gravitate to the higher realms. Only exalted spirits, *who, for some special purpose, have become re-embodied,* do, when freed from the physical body, return to their former place of abode, or, perhaps, to a higher sphere.

The legend of Jacob's ladder, on which angels descended and ascended into heaven, is a fitting symbol of the spirit's progress. Ever descending angel teachers reach downward to those walking in darkness on both the mortal and the spirit side of life, instructing, inspiring, encouraging and strengthening them, until emerging *from the shadows* of sense, their quickened vision perceives the descending angels of love, and with eager, outreaching hands and trembling feet, they strive to climb

the ladder of eternal progress, *finding on each rōund the home, the place, the plane suited to the degree of their advancement.* Have I made myself understood?

GENTOLA—Yes, as far as I am fitted to comprehend such an abstruse matter. Another question occurs to me. You have said that certain Ento and other planetary spirits visit Earth's spirit spheres. Can they also come to our planet, as you and other spirits come?

DE L'ESTER—Yes, after they have learned how to accommodate themselves to Earth's conditions. Some Ento friends who are learning this strange process soon will be able to visit you in your own home. Not another question, I beg. We have already consumed too much time.

GEORGE—If you are ready to descend from celestial to terrestrial affairs, come to the adjoining room, Gentola, and tell us what you think of its contents.

GENTOLA—What do I think of its contents? Well, I think that if these ears are not corn they are surprisingly like it, and in this round receptacle is a white grain very like, though considerably larger than grains of rice. And here is a small, round, black grain of which evidently this dark meal is a product. I wonder if Giantess makes bread of it? What a noise! What is it, De L'Ester?

DE L'ESTER—As there is nothing more of note here, we will learn what occasions the disturbance. Ah, it is the family returning, and what a spectacle! Giant holding at arm's length a reptile which writhes and coils about his arm, and now, playfully, he thrusts it toward the children, who are in an ecstasy of excitement and delight.

Giantess does not appear to have an aversion for snakes, for see, she takes from her spouse the harmless ophidian, allowing it to coil about her arms and holding it so that the children may toy with it. Now she brings it into the house, and very unceremoniously cuts off its head, skins

it, cuts it in pieces, which she tosses into a large cooking vessel, adds some seasoning, covers the vessel and suspends it over the fire, which Giant has kindled in the great stone fireplace. Now she puts into a broad, deep pan, some of the dark colored meal we have seen on the upper floor, adds milk until the pan is two-thirds full of a thin batter, and, with the addition of some honey and a quantity of yellow sliced fruit, we have before us a pudding which, if not to the queen's taste, is quite to the taste of our Giant friends. Yes, generally, the Entoans use cooking stoves of various kinds, but these Souvanallos appear content with a more primitive method. The brazier over which the pudding is boiling and bubbling is something of a compromise between a fireplace and a stove.

As you have learned that the Entoans have both milch animals and bees, you no longer are surprised that they have both milk and honey. They also have sugar as excellent as you have on Earth.

Have you observed the animal lying under the projection near the fireplace? What a short-legged, long-bodied creature it is, and as spotted as a leopard, which, but for its short legs, it closely resembles. Now it yawns, stretches itself, and follows Giantess about, purring and rubbing itself against her garments, and as she stoops and smooths its glossy fur in a caressing tone she murmurs: "Fenēṭạ, Fenēṭạ, Inēvo Gandûlạṇ, casto seffilạ dissimạ. Gandûlạṇ essin ạ tuno, espen dûro."

What does she say? What I have learned of the Ento language I have learned correctly, so find it difficult to translate this dialect. The sense of what she says is about this: "Fenēṭạ, Fenēṭạ, you shall have some of the serpent broth. The serpent will soon be cooked." Fenēṭạ appears to understand his mistress's hospitable intention

and he has taken a position where he can keep an eye on the odorous mess.

Animals generally can perceive spirits. Approach Fenēta, Gentola. He snarls and shrinks from you as though affrighted, and Giantess seems greatly surprised at the behavior of her pet. Now touch her hands. She regards one hand, now the other, evidently puzzled over the peculiar sensation. Touch both her hands and face. She cries out in alarm, looking about her fearfully. Again touch her face. She flies to Giant and clings to him, crying, "Gandûlana, oina dos a correnda, espen vao a tosa testo."

She tells him that the serpent's life is not gone, that it or something has touched her. Valiantly Giant lifts the cover from the cooking vessel and critically inspects the contents. With evident satisfaction he reassuringly says: "Gandûlana, a testo, espen eno nûyan dûro." Giantess, as though doubting his assertion, that not only is the serpent dead but well cooked, timidly approaches and takes a rather furtive look at the bubbling mess. Apparently satisfied that no harm can come from that quarter, she excitedly relates her experience, to which Giant listens sympathizingly but evidently incredulously. Not so Fenēta, who has crawled under the projection and is regarding us with strong disfavor, but is keeping a sharp outlook for the promised savory stew. As Giantess, with nervous apprehensive glances, stirs some meal into the mess the escaping odor fills the room and Giant says approvingly: "Es fûyan mûsa," and Fenēta quite agrees with his master, that the odor is good, so tempting, indeed, that he seems inclined to crawl out of his lair, but seeing such uncanny folk about, he draws back. On the long table across the front of the room Giantess places plates, spoons and drinking cups. Into a large deep platter she

ladles the stew and carries it steaming to the table. The pudding follows and the luncheon is ready. Giant places some seats, while from the rear doorway Giantess calls, "Ferrạnd, Tēdạ, Listano," and the children rush into the house and to their seats at the table. The mother serves the father and them bountifully and Fenēta, reassured by the coaxing invitation of his mistress and the children, goes shyly to the generous platter of stew placed for him near his mistress's feet.

This meal is an appetizer for a more substantial one later in the day, and as two of our Ento friends are to join us here we may witness it, not that it is likely to be of particular interest, but it is a part of our plan to show you various features of Ento life. While awaiting the arrival of our friends we will further observe this family.

Gentola—What an incongruity there is between the stature of these children and their apparent ages. The boys are nearly as tall as any of you gentlemen, and the girl is nearly the height of a medium-sized woman. I wonder how old they may be?

De L'Ester—I should say that their respective ages are about eight, ten and twelve years. The luncheon is ended and the family are repairing to the sanctuary. The father with a boy on either side of him, the mother with the girl by her side, stand before the altar with bowed heads and outreaching hands. Reverently the father returns thanks, the mother and children repeating after him: "Andûmanạ, Andûmanạ, Omi felistû, Gandulanos ino testo. Omi felistû ondạ ino omi musạ fer-ûjạ, Oirạh, Oirạh, Oirạh."

The sense of this is: "Supreme One, Supreme One. We offer thanks that the venomous serpents are dead, and again we offer thanks for the good one we have eaten." Oirạh means praise, thanks, it is so, and the like.

The children return to their play. Giant reclines on the couch, Giantess busies herself with household affairs, and Fenēta has retreated to his lair, from whence he suspiciously but rather drowsily watches our movements. We now will go out under the trees to await the coming of our friends.

The Souvanallos occupy a position midway between Ento's most advanced races and several isolated communities of people who are little more than semi-civilized, yet who are far from a condition of barbarism. They, like nearly all the Entoans, through a reverential regard for life, abstain from eating the flesh of animals, yet, rather illogically, all eat fishes of various kinds. The Souvanallos alone raise herds of angossa for food and for their wool, which they exchange for such commodities as they require, in this manner procuring textile fabrics, household furniture and utensils, agricultural implements, ornaments for personal adornment and so on. In no sense are they artisans. Their dwellings and other structures are erected by men of other lands, and such materials as are not procurable at home are brought by air or other transportation from elsewhere. Their priests are of their own race, they having been from early youth trained and educated for the office. They instruct the people in religion, in government, and in educational branches, officiate at marriages, at funerals, and adjust any differences between neighbors. Being a truthful, virtuous, generous and loving people, differences seldom occur to mar the serenity of their lives.

Again the family go toward the forest, and yonder are our Ento spirit friends, Inidoraṇ and Genessano, who are calling to us a greeting.

Genessano—Lohaṇû, Lohaṇû, ēmanos. Itsu fon ipsoien?

De L'Ester—We impatiently have awaited your coming and truly you are welcome. But while we exchange greet-

ings we must remember that one whom you never have met is with us. Gentola, as these Ento spirits do not understand your language, or you theirs, it will be both my duty and pleasure to interpret for you and them. Inidora, Genessano, this is our missionary, Gentola, of whom you have heard and of whom we all expect so much.

Genessano—My brother Inidora and I gratefully appreciate your efforts on behalf of our people and we pray you accept our homage and the earnest desire of our hearts that we may come to be numbered among your friends. Strangely do we come together, Gentola ēmana, you from a distant planet, we from our spirit realms. Appropriate indeed is your new name, for well beloved are you by your dearest ones and your many friends on the spirit side who also give to my brother and me a place in their affection. Drawn by varied duties and inclinations, we have visited other planets and their spirit realms, and, although we have visited Earth's spirit realms, we as yet have not visited your planet, and only twice, since passing hence, have we returned to our beloved Ento. On this, our third return, we find ourselves amid scenes once familiar but now so changed that we are as strangers in a strange land. Through tender ties or weighty interests, often spirits are drawn to their former abodes, but Inidora and I, being, save for some distant kindred, the last of our race, have felt no attraction on Ento strong enough to draw us away from dearer ties. You, perhaps, are aware that we now return for a special purpose, and may the Supreme One aid us all in our loving endeavor. This my brother Inidora will speak for himself.

Inidora—I am happy in being a member of this group of earnest, loving spirits. Gentola ēmana, you are devoting yourself to a grander, a loftier mission than you have yet been made to understand. Myriad spirits of many

planetary spirit realms eagerly, anxiously, hopefully watch its progress. From star to star a message has been heralded, summoning angel hosts to unite with us in a mighty effort to tear asunder the dense veil of materialism which so long has blinded the eyes of Ento's despairing ones. To come in the might of their love and wisdom, that they may strengthen our hands and make firm our footsteps, while we strive to bring to the children of Ento a knowledge of continuous existence. In answer to this message, angel hosts are combining their forces to aid us in the momentous hour which swiftly approaches. In that hour your spirit senses will be so unfolded that then you will comprehend what now you but dimly perceive. And may divinest influences aid us in this, as in all righteous undertakings.

GENTOLA—I well know that I do not understand the supreme aim of what you and these friends are pleased to term our mission. It is my nature to trust all, or not at all, so, implicitly, I trust you and them, believing that whatever information may, for the time, be withheld from me, will be for a kind and wise purpose. At present I am more interested in what you may tell me of yourself and brother than in what may be the special object of bringing me to Ento.

INIDORA—Our friends approving, it will afford me pleasure to make Genessano and myself better known to you. I regret that I do not know your language or you mine but, through our kind interpreter, De L'Ester, we may arrive at a mutual understanding. We are sons of Genessano Allis Immo, a former governor of the province of Ondû, and of Camarissa, his wife. My brother, Genessano, is but two years younger than myself, and since his birth seldom have we been separated. Since passing to our spirit world, at times certain duties have sent us far apart, but

ever our mutual affection hastens our return to each other's presence. How long have we been on the spirit side? Nearly four centuries of our time. I passed from my physical body first and almost suddenly, and the memory of that hour saddens me even now. As the nearness of approaching death grew into dread certainty, my brother and I frantically clung to each other, our despair that we were about to part to meet no more, finding expression in grievous sobs and moans. Even while Genessano held me in his arms, our voices blending in entreaties that Andûmanạ might stay the coming of Phra (death) the cruel messenger, my spirit departed from the physical body and I was received by our dear parents and friends to be borne into our spirit realms and to my own place. I find no words to express my overwhelming surprise and joy when I at last realized that I still lived, that my adored parents held me to their hearts in rapture unspeakable; that dreaded death was but a birth into a higher life. Aye, life, life, life forevermore. Then very soon we joyfully realized that ere long our beloved one, our Genessano, would be with us. Yes, surely he would be with us, who would watch and wait for him. Often the memory of that wondrous time comes to me and so fills me with ecstatic exultation, that had I at my command the combined voices of all the angelic hosts I would strive to fill the universe with the amazing, the priceless message, life is continuous, life is continuous, for spirit is indestructible and unchanging, as is God, who is spirit, and all that is is an expression of the One Divine Being. We waited and watched for the release of this dear brother, our Genessano, for we were aware that his despair that he was left alone and that never again would he behold the forms and faces of his beloved ones was fast sapping his vital force and that soon his breaking heart would be stilled and he would be with us.

I was not yet strong enough to go to him, but our beloved parents ministered to him, and when he was freed they bore him to his beautiful spirit home, where I awaited him. Oh, the rapture of that moment, when again I gazed upon the dear, familiar face and form of my brother, and the still greater rapture, when his slowly unclosing eyes rested upon our adored parents, then, in indescribable bewilderment upon me. Not yet could he realize the wonder that had occurred. As though he were dreaming, he murmured: "I—ah—I thought I—was dying, I thought —Inidora, my brother Inidora—leaned over me, and my— But I dream—I only—dream. I shall see him no more—no more." I stooped and kissed his lips, and he smiled, again murmuring, "I dream—I dream." Again I kissed him, crying to him our old time greeting, "Lohaû, lohaû, Genessano." In extreme amazement and perturbation, and with widely-opened, affrighted eyes, he gazed into the faces of our parents, and then into mine, and as he gazed his wonder grew, but not his comprehension of the marvellous change which had come to him. Tremblingly, incoherently, he cried, "Father, mother, Inidora—oh, pitiful Gods, deceive me not. Do I yet live? Have not I died? Phra, Phra, come quickly and end this dream, which bewilders me with its alluring unreality, which"—— Again, in joyous tones I cried, "Lohaû, Genassano, lohaû," and into his dear eyes grew an expression of recognition and of joy so unspeakable that, as he reached toward us his trembling hands, no words fell from his lips, but on his radiant face was the smile of one arisen from the depths of despair to the very heights of supremest bliss. Then came to him the full realization that we his dearest ones were embracing him, that our tears and laughter, our endearing words, were a joyous, a blessed reality. Ah, Gentola, you who have ever known that life is continuous,

can little comprehend the depth of the unutterable despair of a people ardent in their loving, constant in their affection, but without even a thought that life may not end with death of the body. But the hour is coming, quickly coming, when, through a knowledge of the glorious truth of a conscious continuity of existence, the shadows ever brooding over the lives of our people shall forever flee away.

If I have spoken at too great length I pray you pardon me. Could you speak the planetary language, which, in your present but partly freed state, you do not remember, we would not be obliged to tax the patience of our comrades. As it is I find myself at a disadvantage and must beg De L'Ester's forbearance.

De L'Ester—Make no apologies, I am at your and Gentola's service. As we shall await the return of the family, I suggest that you shall relate to us whatever you may know concerning this gigantic race.

Inidora—With pleasure. Long previous to, and during the life of our father, Genessano Allis Immo, this region was a portion of the Province of Ondû, of which, as these friends are aware, my father was rûha (governor). Later it became, and at this time is, the southernmost region of the Province of Esvenēmo. While yet it was a portion of the Province of Ondû, our father resolved to visit it, and in such ways as might appear best, add to the well being of its inhabitants, of whom little was known. Calling together a number of learned persons, artisans and laborers, he prepared for the journey. With the eager curiosity of a boy I begged for and received from my ever indulgent parents permission to accompany the expedition, which, in an uneventful manner, soon arrived at our destination. We found the country well watered and fertile, and its inhabitants, the Kenēto Soûvanallo, a gentle, hospitable and industrious race, owning great herds

of animals, and cultivating some land, but not to the extent or so well as they do now. They occupied rather rudely constructed wooden houses, which imperfectly protected them from inclement weather, and their clothing was as rude as their dwellings. As it was for the purpose of teaching Souvanallos better modes of living that our father had come to them, he had brought cloths and stores of various materials which he thought might become useful. Artisans and laborers soon throughout the country erected stone dwellings and constructed furniture suited to the simple needs of the people. The women were taught to design and make garments of a better fashion than they wore, and to prepare food according to more highly civilized ideas. More thorough communication was established between the singularly isolated race and the different provincial governments, and for the elevation of the people schools were more perfectly organized, in which religious instruction, an understanding of the laws, industrial arts and educational branches should be taught. Without exception the people were found eager and fairly apt in receiving instruction, and while witnessing the result of his expenditure of time and means our dear father felt himself highly gratified and more than repaid. When, after the lapse of more than half a year he turned his face homeward, he experienced profound satisfaction in the assurance that he had sowed good seed in a prolific soil.

Once, previous to our passing into our spirit world, Genessano and I, impelled by both interest and curiosity, visited this region. Great was our surprise and pleasure to learn of the rapid progress made by this race. Truly our father had sowed his seed in a prolific soil. Up to the time of his coming among them they rarely had come in contact with their highly civilized neighbors, only, indeed,

when their necessities obliged them to barter their wool and pelts for such commodities as their simple tastes and wants required. After the lapse of but a few years we found them occupying comfortable, and in many instances, well appointed homes, their newly acquired liking for the luxuries of their neighbors having accelerated their progress in many directions. Previous to the visit of our father only rude vehicles drawn by animals were used for draught and other purposes; now we found well made roadways, modern carriages and well tilled fields, yielding grains, vegetables and fruits in abundance. Clothing of a finer texture had replaced the former coarse and badly fashioned garments, and the people were earnestly striving for education, and the niceties of polite conduct generally were observed.

Through various sources we have learned that still they are a wholly pastoral people. Nowhere throughout their country is there a city, town or village. There are depots where Air transports deliver and receive freight and travellers, but about these depots there are only the necessary officials and assistants. As an illustration of the average condition of this race this family has been selected. There are others of larger means and finer culture, others still of smaller means who are refined and well informed. Of all it may be said that they are good citizens, and the good citizen must be a man of many virtues.

De L'Ester—The family are returning, and in a very hilarious mood. Across the meadow a party of three men and two women also come this way. Giantess waves them a welcome and calls, "Sistû, ēmanos, sistû," and they quicken their steps. Gentolą, have you ever seen an antelope? Yes? Well, Giant carries in his arms a very similar creature. Its large, beautiful eyes are full of alarm, and it bleats and struggles to escape, but Giant is

not a sensitive person, and its bleatings and struggles do not appeal to him, for while Giantess and the visitors exchange greetings, he coolly cuts its throat and dexterously removes its skin.

The ladies have retired to the house, leaving the gentlemen to the society of Giant, who proceeds to dress the slain rimoh, meanwhile exchanging with them views upon the topics of the day, which indicates that though they live somewhat apart from the world they are interested and informed as to its movements. Poor rimoh is in readiness for the attention of the cook, and Giant, escorted by his friends, bears him to the waiting Hildian, who smilingly approves of the appearance of his remains, which she quickly dismembers and places in a large cooking vessel, adds a quantity of vegetables, seasoning and water, covers the vessel closely and suspends it over the fire. Now, with quite an air, she prepares a pudding. We will hope that the family and guests may possess good digestive power, for what with sweets, spices, fruits and other ingredients, it promises to be a rich and savory compound. Giant fills the brazier with glowing coals, on which Giantess deposits the capacious vessel containing the pudding, and having gotten this important feature of the feast off her mind, she busily arranges the table and supervises a beverage which Giant is brewing, the guests looking on with evident interest and approval. There are juices of fruits, honey and spices, over which he pours boiling water, closing the lid of the great jug to prevent the escape of the spice-laden steam. The combined odors of the stew, the pudding and the fragrant beverage are so alluring that Fenēṭa, who, on our entrance prudently retired to his lair, cautiously crawls out but keeps close to his mistress, regarding us with evident distrust and aversion.

Gentoḷa, you were wondering if these people use bread.

In this high heaped platter of small, nice-looking loaves is a reply to your query. Giantess is preparing a batter of meal and milk, which she pours into the stew, stirs it about and removes it from the fire. With a large fork she lifts the meat on to a huge platter and ladles the gravy over it. Into another platter she ladles the vegetables and bears to the table the steaming viands. The pudding being done to a turn is placed in the centre of the feast, flanked by bowls of honey and confections of fruits, and now Giantess politely and very cordially says: "Emēntos, rimoh ouman dû rana dos lito, passen tento ēvossû." In your language, Gentola, the sense of the invitation would be: "Friends, rimoh and we wish you to partake of our hospitality." Giant sits at one end, Giantess at the other end of the table. The guest of honor is the white-haired, white-bearded giant at Giantess's left side, the remaining guests occupying the side of the table on her right. The children, who have quietly entered, sit on the opposite side. All being seated, Giant fills the drinking cups and Giantess serves the meal, which evidently meets with flattering appreciation. Fenēta has not been neglected, and, as he carefully finishes the remains of a bountiful supply of stew, he regards us apprehensively, and retreats under the table.

Leaving these kindly disposed, gentle humans to the enjoyment of the good things, they regard as having been specially provided for them by Andûmana, the Creator of all things, we will bid them adieu.

Gentola, George and Inez will bear you to your Earth home and we will attend to a duty demanding our presence elsewhere. But our loving thoughts will keep us in touch with you until we shall meet again.

GEORGE—Come, sister, rest your hands on our shoulders. You require less assistance than formerly. As

you are but slightly exhausted we need not hasten. How do we move through space? That I cannot demonstrate to your present understanding. No words can convey to you that which is outside your sense of realization. Not until you shall again become a wholly freed spirit will your consciousness compass this and other marvels. So rest satisfied and await such knowledge as in the nature of events must ere long come to you. No, I do not mean in a month or a year, but after your work shall be ended. Inez, dear, we will pause for a little.

Yonder, Gentola, is our planet. See how its luminous envelope pulses and palpitates as though imprisoning the throbbing heart of some living thing. Imagine some of your learned astronomers, with one or more of your great telescopes, out here in space; do you not think that through their observations they might arrive at some surprising conclusions? Were you less sensitive to possible scientific criticism, Bruno and others might use your organism for a grand purpose, and we are hoping that you may gain sufficient confidence in yourself and spirit friends to allow them to give through you some facts now only guessed at.

Can you realize that beyond that luminous veil is your home? It is not surprising that you cannot, for I, whose quickened senses are more acute than your own, can scarcely realize that once on the swiftly flying globe I, too, dwelt. Where? In England, on an estate near the banks of the Thames. Heretofore no opportunity has favored my acquainting you with the story of my Earth life. Now I will briefly relate it.

For services rendered their sovereign some of my ancestors were rewarded with wealth and distinction. Thus the members of our family were regarded as eminently respectable Commoners. My father, who was in the army, was engaged in the War of the Revolution. At its close

he returned from America to England and soon afterwards suddenly passed to the spirit side, leaving my dear mother a young and handsome widow. Some years later, when I was nearly sixteen years old, she became the wife of a titled gentleman, and in less than one year she, too, passed to the spirit world, leaving me to the care of my stepfather, a kind and honorable man. A year later, with a party of youths I went boating on the river Thames. Some of the lads, in a mischievous mood, began rocking the boat from side to side, the remonstrances of the more prudent ones only serving to render them more reckless. One more heedless than the others, stood up and shouting, "Here we go," gave such an impetus to the rocking boat that it was capsized and all were thrown into the water. Some of the party could swim, and thus saved themselves and assisted others to the shore. I had nearly reached it when I discovered that the lad who had caused the catastrophe was drowning, and I turned about to rescue him. Twice he had gone under, and as he again came to the surface I seized him by his hair, hoping to sustain him and myself until assistance should arrive. In his frantic struggling he caught me about the neck, and I being too exhausted to release myself, we both were drowned. My quickly freed spirit was by its own gravity borne to a realm suited to my condition, and there my dear parents immediately found me and with loving ministrations assisted my recovery from the terror of my sudden change from Earth life to the spirit world. Subsequently, they also assisted me in my efforts to complete my mortal education, which as you are aware, is a requisite of spiritual growth.

I shall pass over the time intervening between my entrance into the world of spirits and the coming of your infant sister, Inez. Being my soul mate, my dear mother brought her into our home, where she has ever remained.

When your and Inez's mother came to our side of life she of course, claimed her daughter. Inez, with a joyful recognition of their relationship, and with the natural love of a child for its mother, was drawn hither and thither, but in the end the law of affinity was recognized by both mother and child, as eventually it become recognized by all spirits, and Inez remained with me. Now you know who I am, and how it is that I am your brother, George Brooke.

Yes, that is Earth's satellite, the little planet Luna, and it occurs to me that from our vantage ground we behold what no astronomer or other mortal has ever seen or ever will see through the medium of mortal vision. Desolate and well nigh inanimate it indeed is, and in coming time, atom by atom, its disintegrated particles will be attracted to other combinations of matter, and ages hence a period must arrive when its shadowy valleys, its frozen waters, its toppling crags and cavernous depths will no longer afford a spectacle for the learned or the curious. It is the purpose of our Band to some time afford you another series of visits to Luna, so you will pardon me for declining to now approach it more nearly.

GENTOLA—It is I who should apologize for having made the request, but I so dimly recall what was shown me, that I am curious to again observe the peculiar features of Earth's satellite. May I ask if your Band always journeys together?

GEORGE—Always, unless one or more may be detailed for some special duty or mission. Yes, together, we repeatedly have visited Venus, scintillating yonder like a great diamond on the bosom of space. Willingly I would tell you of the grandly beautiful planet, but as I am aware that our Band has under advisement certain plans relating to it, in which it is desired that you shall par-

ticipate, I do not consider it advisable to further speak of it. My dear sister, your mortal existence will yet be so prolonged that you will take many starward journeys with us.

Has it occurred to you that this is January 4th, 1893? No? It would be well that all mortals should cease setting up milestones along the roadway of life. On our side of life there is only the ever present now. Why? Because, to a degree, spirits realize what mortal mind cannot grasp, the meaning of Eternity.

GENTOLA—Have spirits a knowledge of how long ago Venus or any of yonder shining worlds came into existence as worlds?

GEORGE—Not the slightest. Why, my sister, the immensity of time that has elapsed since Venus or any of the planets of our Solar System came into our galaxy of worlds is inconceivable, yet, compared with eternity, their birth was as of yesterday. When I said that spirits (and I do not mean all spirits) to a degree realize the *meaning* of eternity, I do not wish you to understand that any spirit has a conception or realization of the duration of eternity. Yes, I know how flippantly mortals, who have no conception of either, prate of God, of time and of eternity, yet that is less remarkable than the stupendous egotism inducing mortals to believe that the Infinite Spirit of an Infinite Universe became incarnated in the body of a finite human creature, that thus to the humans of one small planet (which is but one of a countless number of inhabited planets) certain benefits might be secured and yet once I regarded any other religious belief as sacrilegious. What a puerile conception of Infinity, but one on a level with the evolvement of those entertaining it, and spirits constantly enter the world of realities who must outgrow this and other mistaken conceptions and in nu-

merous instances a long time elapses before they yield to the evidences of their experiences. *But, on both the mortal and spiritual planes of life* evolution goes steadily, invincibly forward, and inevitably all grow into a clearer comprehension of truth.

GENTOLA—As we need not hasten our, or, rather, my return to Earth, I should like you to tell me how spirits define time, space and spirit.

GEORGE—That which never had a beginning, and can never have an ending, may be denominated Eternity or infinite duration of time, and what is termed time as a separation of periods for the purpose of making definite statements, or for marking definite occurrences. Understand, I now am considering your question from a mortal, not a spirit standpoint, for, on the spirit side, we are not conscious, in the sense that mortals are conscious, of the divisions of time. As neither time or space are dimensional, they can have no real existence or recognition, so we do not assume to define that which is not. For purposes of convenience, conscious mortal mind takes cognizance of phenomena, *but the subconscious self, the Ego, recognizes only realities,* hence, unlike mortal mind (which is the intelligent human animal soul), bears no relation to the phenomena of so termed time and space. Thus, from a spirit view, neither time or space are definable. Neither can angel or archangel define spirit, yet all spirits progressed beyond the first, or Earth sphere, are conscious of their spirit being. We are taught by those of higher spheres, and our own experiences teach the same truth, that every progressive step affords the high reward of a clearer consciousness that all spirit entities are the expressions of the One Infinite Spirit, and are one and inseparable from their origin. Hence, is not it reasonable to assume that if all spirits in or apart from physical bodies are in-

separable parts of the Infinite Spirit, vicarious atonement for sin, which is a misnomer for undevelopment, is an uncalled for proceeding.

GENTOLA—I rejoice to say that I have outgrown that belief, but I endured years of agony of mind while passing through the process. But, George, do the peoples of other planets entertain religious beliefs similar to those of Christians, Hindus and others of Earth's peoples?

GEORGE—None of the peoples of planets we have visited entertain a belief corresponding with the dogmas involving the incarnation and crucifixion of God. Human sacrifices are a concomitant of religious superstitions of the crude civilizations or dominant ecclesiasticisms of many planets. Animal sacrifices of a less cruel, hence of a more advanced state, offerings of grains, fruits, flowers and objects of value, of a still higher spiritual unfoldment, while devotional aspirations and a desire to benefit others, indicate a tendency toward rational views of the possible attributes of the Infinite Good.

All spiritualized humans are of necessity religious, and all adore such gods as the degrees of their evolvement fashion. Our Earth peoples have fashioned gods suited to their various immature conceptions, and for the selfish purpose of having their real or fancied wants supplied. All the divinities of all religions are the exact indicators of the spiritual status of their worshippers, and as the peoples unfold higher spirituality they will oblige their gods to keep pace with them. So will it continue to be and in some coming age Earth's peoples will have so evolved as to recognize but one God—the Infinite, All Pervading Spirit, in whom all things live, move and have their being.

Yes, truly, the Entoans in nearly all ways are more highly evolved than are our Earth peoples, and when the bonds of ecclesiasticism and superstitious beliefs, shall

have been broken they will emerge from spiritual darkness into light, casting from them forever the shackles which have held them in slavery to a dreary, deadening materialism.

GENTOLA—If I should pass to the spirit side, would that interfere with what you all term our mission?

GEORGE—It would prolong the night of Ento's spiritual darkness. Our and other spirit Bands have been, and now are, endeavoring to prepare sensitives for this and similar missions, but as yet we can only use you for this special work. We find you fitted for it quite beyond our hopes and expectations, and now feel assured of entire success. Success that means life for death, joy for sorrow, to the present and coming generations of Ento.

Not yet, my sister, will you come to our side of life, not until your work shall be finished. We have journeyed so leisurely that night shadows are falling over your city of St. Louis. Now we will descend, and in good time, for your husband is rapping at your door. A hasty good-bye until we again come for you.

CHAPTER VII.

FIRST APPROACH TO ENTO SENSITIVE.

De L'Ester—Good-morning, Gentola. Our satisfaction over the departure of your early visitor quite equals your own. You have forgotten to lower the shades over the south window, and soon the sun will be shining through the blinds. Sit in the armchair, it is more restful than this armless one. Now, render yourself passive. That is well. As we are late, we will swiftly and directly pass to the country of the Souvanallo.

Yes, that is Giant's dwelling and we now are moving directly southward. From this low altitude we have a fine view of the country, and we desire that you shall speak of whatever may to you appear noticeable.

Gentola—In all directions there are extensive plains, with here and there forests heavily timbered with enormously large trees and undergrowths of shrubbery. Toward the west are numbers of small lakes or, perhaps, they may be reservoirs connecting with each other through channels on which are small boats passing to and fro. Far eastward is a river, flowing southward, and it is the only flowing water within range of my vision. The entire region is dotted with residences and other structures. Some are very like the one occupied by Giant and his family, others are more pretentious and picturesque and all are surrounded by orchards, gardens and cultivated fields, in which are many men busily engaged. I see, too,

immense herds of grazing animals which are quite unlike any you yet have shown me.

DE L'ESTER—George, we will alight near the herds toward our left, and you, Gentola, will describe the creatures.

GENTOLA—What gentle looking, pretty animals they are. They are twice as large as our domestic sheep, and from their heads to the tips of their short tails they are covered with a close growth of long waved, silken wool. Some herds are white, some brown, others of a light reddish brown, and their hornless heads, large pointed, erect ears, and large wide open eyes, give them such a surprised expression that it really is amusing. Even to their cloven hoofs, they resemble, but are handsomer animals than sheep.

DE L'ESTER—Your description is accurate. Yes, the creatures, naturally, are hornless; that is why they are known as the Angossa. Having already informed you as to their uses, we will not devote further time to them. Those bodies of water are, for the most part, reservoirs for the retention of the spring overflow of the river you have seen in the distance. Indeed, all are reservoirs, though formerly some of them were diminutive lakes which have been enlarged. Along the entire length of the river at intervals its banks are pierced by channels through which its surplusage is conveyed into reservoirs to be used for irrigation and other purposes. Inidora informs us that previous to his father's visit to these people their methods of irrigation were very imperfect, but quickly they were taught a better system.

Apart from general irrigation, which is a necessary process on this leveled planet, you have been informed that there is what is termed the Irrigating and Waterways System; as we journey toward the equator we will cross the northern half of this System, which is about 1,400

miles wide, and at present nearly 5,000 in length. The central waterways traverse the equatorial and temperate regions, and in time the system will, through connections with natural water divisions, encircle the entire Planet. During the time allotted to our mission it will not be practicable to visit the entire planet, so only such portions and features of it as may best subserve our purpose will be shown you.

Throughout the north and south temperate regions the lands, wherever practicable, are cultivated, and densely populated by highly civilized and cultured people. Further northward and southward, even within the frigid zones, and under most unpromising conditions, the lands are well occupied by educated and refined races, who, possessing a knowledge of natural forces, do not so much accommodate themselves to their environments as that they, to a degree, oblige their environments to yield to their requirements. They are not at all nomads, but the vicissitudes and exigencies of many centuries of warfare with nature's pitiless and at times unconquerable forces has developed in them a migratory tendency, hence during the long winter season, through the agency of air and other transportation, they in large numbers flit to other climes, returning in the spring to their homes and occupations. These races are most interesting and some time you shall visit them.

We now will move southward. The plateau over which we now are passing is the southern boundary of Esvenemo, and a vestige of a once great mountain chain extending in a southwesterly direction and forming the northern boundary of Indoloisa, which is one of Ento's largest salt seas. Is not this a beautiful country? Certainly you have seen nothing surpassing it.

GENTOLA—Truly, I have not, and I wish that I may be able to retain a memory of the wonderfully beautiful

land which seems a very paradise. There are fields cultivated like gardens, and gardens amid which are fountains and statuary, and there are groves and groups of gigantic trees. The finest, I think, are those great Bûdạs trees, whose feathery foliage is ever in tremulous motion. There are reservoirs like miniature lakes, and all are bordered by small, pretty structures, with statuary, trees, shrubbery and blooming plants, and all are surrounded by wide paved roadways, over which people in motor vehicles or on foot are passing, and overhead air transports, like huge humming birds, are rushing in all directions. What an amazing, bewildering scene! I cannot conceive of even spirit realms being lovelier than this enchanting view.

De L'Ester—Of its kind it is very attractive; but you will be shown other views much finer. You have mentioned the tremulous motion of the foliage of Bûdạs trees. They are so named because of the tremulousness of their leaves.

We now will move slowly onward. As you perceive, the scenes vary, but everywhere are indications of high intelligence, luxury and refined tastes. George, again we will pause for a little. What do you now see?

Gentola—What do I see? I cannot say. The scene is so unlike anything I ever have beheld that I cannot even attempt to describe it.

De L'Ester—We have reached the northern limit of the Irrigating and Waterways System, and are 700 miles from the equator. Within the limits of this system, the civilization of Ento manifests its highest expression in sciences, arts, literature, mechanics and all that constitutes a very advanced social condition. As we move onward we perceive two parallel waterways running diagonally across the equator, and they at greater or lesser intervals are intersected by smaller, but navigable, waterways. Those lofty structures are the stations containing the

machinery through which the waterways and irrigating system is controlled. To such perfection has hydraulic and civil engineering been brought, and so adequate are the receiving reservoirs that little if any difficulty is experienced in regulating the water supply of Ento.

As we already have intimated, owing to Ento's excessively humid atmosphere and rather high temperature, as spring approaches and advances, the vast accumulations of ice and snow at the North Pole, and throughout the Arctic, Antarctic, frigid and temperate regions, melt with phenomenal rapidity, and water courses, lakes, rivers, canals, and waterways are filled to overflowing. Were it not that the soil to a great depth is as porous and absorbent as a sponge, even Ento's advanced methods would inadequately cope with its annual floods. The generally cloudless skies might lead you to suppose that necessarily rains must be of rare occurrence; quite the contrary, throughout the irrigated equatorial belt and temperate regions you will have occasion to observe sudden, frequent, heavy showers, but the porous soil so quickly absorbs them that they serve merely as additions to irrigation.

Previous to the introduction of the Irrigating and Waterways System, the entire equatorial regions largely were arid and unproductive; but as the great and beneficent work progressed, and the soil was supplied with life giving streams, vegetation was quickened into immediate growth, and gradually the then very infrequent rains came to be of common occurrence, and the lands of the progressing System prolific to a high degree.

Inidora now will speak of matters which I doubt not will be interesting to all.

Inidora—Ere I attempt to continue the conversation I propose that we shall pass directly to the height overlooking

the City Camarissa. With your approval, friends, I will lead the way.

Ah, here is a pretty vine covered arbor, in which we may rest while I shall endeavor to entertain you. The imposing edifice so grandly crowning this portion of the height marks the site of Genessano's and my ancestral home, of which at another time I may further speak. As an introduction to other themes I shall presume to speak of matters relating to personal history. This eminence was in a remote age, a lofty spur of the mountain range, a vestige of which we crossed on our journey hither, and for centuries its levelled summit was beautified by the residences of the governors of this Province of Ondû, and by other structures quite as admirable. After the death of our parents, my brother and I resolved to carry into execution a work contemplated by them, and left to us as a sacred trust. In pursuance of this resolve we decided that our home which had sheltered so many generations of our kindred should be demolished, and the height lowered to afford a suitable site for an institution which should be of lasting benefit to many generations of Ento's sons and daughters, and a fitting monument to perpetuate the memory of our beloved parents. We lived to see our work only well begun; but in yonder stately edifice we find our plans and desires embodied. It is an institution devoted to science, art, and other educational purposes of a most comprehensive nature, and is what our parents contemplated that it should be, the best equipped and richly endowed Galaresa of Ento.

After the death of his father, our father became hereditary governor of this Province of Ondû, and it was he who conceived and carried into execution the plan of the Irrigating System. The Waterways were an afterthought, the result indeed of obvious necessity. You will make a distinction between the Irrigating and Waterways System,

and the imperfect methods of irrigation, which for many centuries previous to its introduction prevailed over a large portion of the arable lands of Ento, and which, owing to adverse conditions ever were unsatisfactory. The new and improved method revolutionized the old practices, and our father lived to witness the successful inception and assured progress of an undertaking which promised perpetual prosperity to the children of Ento, then with a mind at peace with himself and all men, he followed our dear mother, the Lady Camarissa, into our world of spirits.

The great and beautiful city covering the slope, and spreading far eastward, northward and southward, is named Camarissa, in honor and memory of our mother. It is at the head of what is termed the Great Central Waterway, and as you perceive it is intersected by canals, on which small boats carrying passengers, or laden with various wares, pass to all parts of the city. Over intersections of the canals are light, beautifully constructed bridges, affording passageways for pedestrians and vehicles of various kinds.

Yonder huge vessel coming into view is one of many coming or going on the Central Waterway. Electricity is the motive power urging it swiftly forward. Our friends inform me that on your planet, electrical appliances are only coming into general use. On Ento, during many centuries of our time this force has been so well understood that aside from vibratory and atmospheric forces it has, as a motive power, nearly superseded all other applied energies. Now the vessel approaches the calloisa (landing) and draws alongside. While the busy crew attend to their duties the numerous passengers disembark and greetings and embraces are exchanged with friends awaiting them.

Now a number of men, women and children also are dis-

embarking and under guidance of an official of the Galaresa they are coming this way. It is apparent that they all are natives of a Southland town, known as Kyfû. They will attend courses of special instruction in the Galaresa, and, when qualified, will return to their own people to serve as teachers in industrial and other vocations. This is a custom which has long existed on Ento. You perceive, Gentola, that they are fair skinned, blue or brown eyed, brown haired, of medium height and of a more vivacious manner than are our darker complexioned peoples. Yes, they will reside in the Galaresa until sufficiently educated to assume the duties of instructors. What did I mean by medium height? Why, that they are not so tall as are Genessano and myself, whose altitude is above seven English feet.

Looking downward over this terraced slope, with its many statues, fountains, and stately and beautifully picturesque dwellings, embowered amid trees and flower laden vines, it is difficult to realize that once near this spot was our home. All is changed, but, as the improvement is as great as the change, my brother and I experience no regret. At the time of our passing into our spirit world this beautiful city was scarcely a promise of what it long has been, one of Ento's finest and most populous cities.

The imposing structures crowning the height to the north and south are devoted to educational and beneficent purposes, and all, in their several ways, are very admirable, but through personal reasons my brother and I are more interested in yonder Galarēsa than in other institutions, and we feel assured that within its walls we all shall find much that will be pleasing and instructive. If it may please you, friends, we will turn our steps in that direction.

Nowhere on Ento is there a more beautiful or imposing

edifice than is this great Galarēsą. The grand flights of steps leading up to the spacious porticos, with their golden domed roofs, supported by many lofty, massive, flower crowned columns, present a most harmonious and pleasing effect. The group surmounting the roof of the central portico represents the forms of eminent Entoans. In the admirable statue at the front of the portico is a faithful representation of our father Genessano Allis Immo, as he appeared during the middle years of his mortal existence. He was, and is a man of noble and gracious mien, with features as harmoniously beautiful as a musical chord, and though of unusually lofty stature, he is so finely molded as to leave nothing further to be desired. As you may perceive my brother Genessano closely resembles our father, and in spirit they are two entities, with one thought. Nay, my brother, I do not overrate you, for like our father you are an embodiment of all the virtues and graces.

This Galarēsą, having been built nearly four Ento centuries ago, its architecture is unlike that of the more modern style of some of the structures to the north and south, but to my taste it compares more than favorably with either of them. The rotunda, which we now are entering, De L'Ester will be good enough to describe.

De L'Ester—From foundation to apex its height is quite two hundred feet, its diameter little less than half its height. Looking upward we perceive that the upper portion, including the domed roof, is filled in with glass of a soft opalescent tint, through which the sun's rays fall with a pleasing radiance. As we cannot avail ourselves of the lifting apparatus we will, like mortals, try the experience of ascending the staircase, which winds and climbs upward around the walls to the landings, opening into balconies, until this topmost one is reached, and as it encircles the dome it affords a comprehensive view of the

landscape. Yes, the view is really fine. Far westward and southward extends the waters of yonder inland sea, which is but little less than the largest salt sea of Ento. So tranquil are its waters that scarcely a ripple disturbs its sparkling surface. What a number of small boats are gliding hither and thither. Some of the occupants appear to be on pleasure bent, and the western breeze bears to us musical notes of stringed instruments.

The great vessels coming, going or lying by the piers, extending far outward from the eastern shore, are of the same class as those traversing the waterways and large bodies of water with which they connect. They are most scientifically and stanchly built, and as on Ento's waters dangerous gales seldom occur, and their motive power is electric, they rarely are exposed to the destructive forces of storms, or of fire. Then, too, Ento's ethereal signal system is so perfect that collisions never occur. Indeed, by the Entoans accidents are regarded as little less than crimes. Life is considered so sacred, and death so deplorable that all possible precautions are taken to preserve the one, and ward off the other. Inidora, you will kindly resume.

INIDORA—Genessano and I remember seeing the same kind of vessels plying between this and other ports. At that time Indoloisa's eastern shore was further away, and with surprise we note how its waters have encroached upon the land. I am informed that in your tongue Indoloisa would be quiet or tranquil water. Compared with other large bodies of water it is tranquil, yet I have seen it very tempestuous indeed. Yonder massive sea wall is being constructed for the purpose of arresting its aggressive waters, which have bitten deeply into its eastern and northern shores. De L'Ester says that some of your astronomers have decided that the surface of Ento is about

equally divided between land and water. In a sense, this is true, but its natural divisions of water fall far short of occupying one-half of its surface. Considered as a whole, the made areas fully equal one-third of the natural water areas of our planet. At other times we may call your attention to this matter, so for the present we will pass it by.

Indoloisą is a very salt body of water, but during the season of floods its volume being enormously increased, it, of course, is less so. Were it a fresh water sea long ago the plateau would have been pierced to form a connection between it and the Central Waterway. As it is, it is included in the System, interchange of transportation being as you perceive, effected by means of both air transportation and soitzēną (tramways). We now will descend, but before proceeding further De L'Ester has something to say to you.

De L'Ester—I indeed have something to say to you, and am somewhat at a loss how to word it. From time to time we have intimated to you that our purpose in bringing you to Ento, is that we may use you as an instrument through whom we hope to accomplish a certain mission, trusting that its gradual unfoldment might induce in you a willing acquiescence with our desires until now we have deferred acquainting you with our entire purposes. Be assured, Gentolą, that your personal safety and welfare is to us as sacred as is our mission, and we pray you to trust yourself unreservedly to our care and guidance.

Gentola—I confess that you startle me, but as I already have said, it is my nature to trust all, or not at all, and I hope that the success of this mission may be as unbounded as is my faith in you all.

De L'Ester—Then understand that in the lecture hall we now are entering an important step is to be taken,

and now we will attempt it. On yonder slightly raised platform are several scholarly, dignified, fine looking professors, one of whom has just ceased addressing the youths and maidens about the hall. With their spiritual and mental states we have made ourselves acquainted, and we know that three of those youths are highly sensitive. As a subject for our first experiment we have chosen the handsome, grave looking youth, clothed in dark blue. Remain where you are, we will approach and address him. You perceive that he is not aware of our presence. Now you who are not so etherealized as ourselves, will stand by his side, repeating to him what I shall say to you.

GENTOLA—Commistą estandû, Ento lisson?

DE L'ESTER—He starts, looks about him in great surprise, and involuntarily replies, "Rēvol antissą, Ento ēmaną." Professors and students stare at him inquiringly.

GENTOLA—Indoloisą, esto ą fondû, comprano gardo, ēvon non ista paro mano. Gą-fon vos tran istą Gandûlaną. Gandûlanos inos estą companistą rēmondû. Illo ēmano, Illo.

DE L'ESTER—Trembling and amazed he springs to his feet, crying, "Who speaks to me? Who speaks to me?" This youth, Lēta Verronadas, is both clairvoyant and clairaudient, but cannot yet perceive wholly freed spirits. Neither does he quite clearly perceive you, but he is developing rapidly, and soon will both see and hear in a manner that will greatly surprise himself and others. You wish to know what you said to him, and the sense of his replies? You asked, "How are you, Ento lad?" He replied, "Very well, Ento friend." You remarked, "Indoloisą oversteps its bounds. Like some huge serpent it stealthily crawls onward. Serpents are treacherous. Remember, friend, remember."

The commotion is disturbing conditions. Quickly ap-

proach the student clothed in purple. He is Dano Andûlēsa, son of Prince Basto Andûlēsa, and is destined to be one of the chief instruments for the spiritual enlightenment of Ento's sorrowful peoples. He is so highly sensitive that already he perceives your presence, and glances about in an inquiring and perplexed manner. Touch his head with the tips of your fingers. Now he sees you, and oblivious of his surroundings, he tremblingly exclaims: "Emana ûtsạ istan tạ ûfan val? Efon foistû lanạ ēdosạ."

Gentola—Emano, Ento nouistạ mûạ vilo. Efon parạ nos oirandû lûtza kiafû zētos antista.

De L'Ester—Confusion reigns. The professors imagine that Lēta and Dano have been attacked by sudden illness, and with much solicitude they question the youths, who are greatly agitated, and who are gently advised to walk in the open air until they regain composure. What did Dano say? He asked, "From whence come you, friend?" Then he regarded you very earnestly, and remarked, "I do not recognize you." You replied, "Friend, Ento is not my home, I am of another world than this." Later on, Gentolạ, you and these youths will know each other better, for both Lēta and Dano are instruments chosen to assist in the accomplishment of our mission, and the result of this experiment gives us assurance of a degree of success we scarcely have dared to anticipate. At present conditions are too disturbed to attempt further experiments.

Observe this large assemblage of students, for they fairly represent the various races of Ento. Sitting somewhat apart from the others, and near yonder great vase of flowers, there is a golden-haired, blue-eyed, fair-skinned son of a race dwelling in a Northland, known as Quend. His name is Favēon Myssonda, and he also is both clair-

voyant and clairaudient. The average stature of the Quends is a trifle less than that of the darker races of Ento. They are a very symmetrically formed and handsome race, and they excel in intellectual and artistic pursuits. Their women are exceedingly gracious and graceful, and are known as Rudēvos Quendaa. (Beautiful Quend women.)

As far back as their history can be traced, this race has guarded its purity of lineage, permitting no intermarriage with other races. Genessano has related to us a characteristic event which occurred during his mortal existence. Adjoining Quend Province on the east is the province named Zandû. The Zandûs are also a fair-skinned race, who for many centuries have been noted as manufacturers of rich textile fabrics. A Quend woman, and a Zandû gentleman, both persons of distinction, loved and desired to wed. This the Quend custom utterly forbade. In this strait the lovers appealed to the Supreme Ruler, Tyvon Oiranza, but it was not within his province to interfere in a domestic affair. Being more ardent than prudent, the lovers resolved to defy consequences, and the lady fled with, and wedded the man of her choice. The Quends demanded her restoration to her own family. This the Zandûs refused, and a bitter strife ensued, during which the husband and some others were killed, or injured, and the lady was recovered and consigned to perpetual seclusion. This affair put an end to exploits of this nature, and up to this time the Quends remain an unmixed race.

Dano and Lēta are returning, but their nervous, disturbed manner indicates that they have not quite regained composure. It is not desirable that they shall still sense our presence, so we will draw further away from them.

To all Entoans this is a memorable day, for it is the

anniversary of the birth of one of the most noted personages of comparatively modern times, and as it will be observed by all connected with the Galarēsą you will be afforded the privilege of seeing male and female representatives of the various races of Ento. The great hall is filling to repletion with youths, maidens and their relatives and friends, and professors and teachers are crowding the spacious rostrum. One of the professors is about to address the quiet, attentive assemblage. You also will be attentive, while to the best of my ability I shall attempt to translate into your language, what he may say.

Professor—Children of the Supreme One, through whose will you and all things have come into existence, it is my privilege and my pleasure to address you this day upon a theme ever dear to the hearts of the children of Ento. You are of various races, and your diverse surroundings have to a degree engendered in your minds a diversity of ideas, still, I doubt not that all present yield ready obedience to the will of Andûmaną, whose laws control all things. Although our Holy Religion permits a certain freedom of thought and action, it is of paramount importance that the unformed minds of our youths and maidens shall be trained to think and act aright. To this end all instruction should tend, and all examples of right living should serve as incentives for righteous endeavor.

In the beginning it pleased Andûmaną that his children should be unlearned, beyond what might be necessary for self preservation and for their happiness, well knowing that knowledge acquired through laborious and painful experiences would be to them as valued treasures earned at great cost. Since remotest times these treasures have been accumulating, until now, we, who are the inheritors of all the past, are rich, not only in knowl-

edge, but in memories of noble deeds of great and admirable men and women. On this commemorative occasion I shall attempt to repeat the story of one whose name ever will be set above and apart from all other names. It is the story of one whose deeds ever will call forth the loving homage due to an illustrious benefactor of Ento's children. It is the story of one of the greatest men of any time. To him not only do we owe the prosperity of our beautiful lands, but to Genessano Allis Immo and his most admirable wife, the Lady Camarissą, we also owe our love and gratitude for the creation of this, the greatest of Ento's institutions. True, ere even its foundations were laid, they were in the voiceless silence, but it was through their wise and generous munificence that means were provided wherewith their two sons, Inidorą and Genessano, might carry into effect their wishes, thus perpetuating the memory of their beloved parents and conferring ùpon the children of Ento an inestimable benefit.

Genessano Allis Immo's greatest achievement, which, as I have said, will set him above and apart from the renowned ones of the past, present and future, was his conception and execution of the Irrigating and Waterways System. It is a subject of history that many Ryzo-entevąą (centuries) preceding the period in which Genessano Allis Immo's father, Apsidon Genessano Allis Immo, was governor of this province, Ondû (which then, as now, extended from the western shore of Indoloisą to the eastern shore of Gandûlaną Loisą and northward and southward from Bascamą Loisą to Tąimon), not only this province, but the provinces of the entire central regions had, through the action of natural forces, grown more and more arid and unproductive, and that gradually, in despair of a betterment of their condition, multitudes had deserted homes and country for more hospitable regions. Eventually it

became lamentably apparent that if the lands could not in some way be retrieved, at no very distant time the central regions must become entirely depopulated. The peoples who still tenaciously clung to homes and country, having, through no fault of their own, grown impoverished and unable to longer passively silently endure the hopeless situation, became not only discontented but to an extent rebellious against the ruling powers, ascribing to them lack of wisdom as well as lack of interest in the general welfare. At this critical juncture Apsidon Genessano Allis Immo passed into the silence, and his son Genessano Allis Immo became hereditary governor of Ondû.

At the very outset of his official career, two grave matters confronted him. Gradually, during the past centuries in Indoloisa's basin had been deposited the disintegrated substances of the lessening mountain range and the wreckage of other parts carried into it by the annual floods. As its bed raised, its waters encroached upon the lands to the west and south and Genessano Allis Immo realized that this disastrous and alarming condition must be remedied. The other and more momentous matter was the ever increasing aridity of the lands of the central regions. Genessano, the wise one, rose equal to these perplexing conditions. Hastening to the capitol, he conferred with the supreme ruler, Tyvon Oiranza, and his Council of State, who, being impressed not only with the necessity for immediate and vigorous action, but by his comprehensive grasp of the very serious situation, at once issued a proclamation to the Ruhas (governors) of all the provinces, eminent engineers and other learned ones to immediately repair to the capitol in order that, if possible, their united wisdom and knowledge might find a solution of existing calamities. The congress being convened, Genessano Allis Immo addressed the assemblage. On this

occasion it is not fitting to give more than the substance of his oration. Amid profound silence and strained attention he said: "Our gracious and Supreme Ruler has called to this congress those upon whom he relies, as being devoted to the interest of the peoples of our beloved Ento. Upon your combined wisdom and knowledge he also relies, as being the foundation upon which he hopes to build for the future prosperity and happiness of our children and their descendants. To the Ruhas of the several provinces of Ento I, your co-worker, offer a loving greeting. To you, the learned ones of Ento, I proffer my profoundest consideration. To you all it is known that Indoloisa̤'s waters encroach upon the lands along its western and southern shores. From an inconvenience this condition has grown into a menace. What shall be done to avert it? We rely upon your united wisdom and skill to find a remedy.

"It is, alas, a woful, an overwhelming fact that gradually natural agencies have changed the surface of Ento, more especially the surface of the central regions, until now the soil is so arid and unproductive that poverty and consequent discontent of the peoples is leading to their depopulation. Is it possible for science, aided by self sacrifice, by unlimited means, by unremitting labor, to restore the vanquished fertility of the lands of the vast, desolated area? It is my thought by day, my dream of the night, as to how the glory, beauty and prosperity of past times may be restored to them. We know that ere long we must go into the silence, but Andûmana̤ will create, and others of his children will reap that which we shall sow. Teach us, ye wise and learned ones, that we may sow to be remembered as benefactors and not as foolish and unkind ones who have gone into the silence leaving a heritage of barren fields, of poverty and wretchedness." Genessano Allis Immo then laid before the congress his

plans for deepening and confining the waters of Indoloisa and also for the reclamation of the lands of the central regions. At first both plans were considered impracticable, but, after much thought and careful calculation, the Supreme Ruler and the entire Assemblage came to regard them favorably. The very necessities of the situation created in their minds and in the minds of the people a sort of enthusiasm and ere long the gigantic undertaking was inaugurated. Thus far the results have been beneficent beyond all expectation. Of that all are aware, but of the inevitable difficulties and discouragements attached to the earlier years of what, at the best, was considered a stupendous experiment, we can form no estimate. True, the people, understanding that upon its success depended their well being and that of their posterity, gave willing co-operation, but so many difficulties and exigencies occurred that many times Genessano's firm will and loving heart well nigh failed him. Then it was that his spouse, the amiable and lovely Camarissa, stood unswervingly by his side.

It is related that during this critical and trying period she gathered about her many women of lofty station, of youth and loveliness, and that she and they made it their duty to go among the laborers, bearing to them cordials and palatable viands and so cheering and encouraging them by their sympathy and gracious presence that the work progressed with such astonishing rapidity that at the end of mēos elipsaa (three years) the waters of the great storage reservoirs and of Bascama Loisa, flowed southward, irrigating a considerable area of arid land, which burst into verdure and bloom as though newly touched by Andûmana's creative hands. This demonstration so quickened the enthusiasm of all concerned that thereafter discouragements and uncertainty had not to be combated.

In planning the irrigating system, Genessana Allis Immo did not include possible waterways, much less our great system of waterways, but as the work progressed the necessity for providing further storage for the annual overflow became apparent, and it was Genessano Allis Immo's comprehensive mind that conceived the idea of turning to advantage that which at first seemed a deplorable requirement. The idea once conceived, its utility was quickly perceived and with great determination and vigor the added enterprise was quickly under way. That it has been and ever will be of incalculable service and profit to Ento is obvious.

Toward the close of the seventh year (ofen elipsąą) the Irrigating and Central Waterways System reached Gandûlana Loisą, thence eastward through the province of Wyamo and onward the work has continuously been prosecuted. Ere Genessano Allis Immo passed into the silence, as the results of his grandly conceived and executed plans he beheld fertile fields yielding rich abundance and growing communities of industrious, contented people surrounding themselves with the luxuries and refinements of prosperous conditions. He lived to realize that even as a child nestles in the arms of its mother, so would the thirsty lands of his beloved Ento nestle in the encircling embrace of the life giving element. He lived to behold the infant city Camarissą smiling downward upon the sparkling waters of the Central Waterway, with its many outreaching arms. He lived to see great vessels traversing the waterway between Camarissą and Gandûlaną Loisą. He lived to see his adored wife, the Lady Camarissą, whose virtues and beauty were themes for poets, painters and sculptors, pass into the dread silence, while over her beloved form rained his and their two sons' woful tears. He yet lived to see the basin of Indoloisą greatly deepened and confined by

strong embankments and stronger walls. He lived until he arranged for the erection of this, the greatest of Ento's Galarēsąs, then with the quiet resignation of one who has wisely and lovingly fulfilled the will of Andûmaną, he too was no more. Passing into the silence he left his two young sons to perpetuate his and their mother's name and honors. As Rûha (governor) of Ondû, Inidorą, the elder son, emulated the virtuous example of his revered father, and Genessano, the younger son, who in resemblance and characteristics was very like his father was his brother's inseparable companion. It is related of them that the life of one seemed inseparably involved in the existence of the other. As two vigorous saplings growing side by side, their leafy boughs so interlaced as to cast but one shadow, so were the lives of the two youths interblended. The thought of one was the thought of both. The desire of either one found fullest response in the heart of the other. It was the will of Andûmaną that Inidorą while yet in early manhood should cease to exist. His brother Genessano, bereaved and inconsolable, unable to endure the despair of knowing that no more should he behold the dear face and form of the brother he loved so well, that nevermore should he hear the voice that was to him as sweetest music, also soon passed into the silence from whence, alas, cometh no faintest whisper of our lost, our beloved dead.

Being the last representatives of their direct family line, and dying unwedded, the title and office of governor reverted to the general government, whose Supreme Ruler was Vestamon Oiranzą, whose father, Tyvon Vestamon Oiranzą, had recently passed into the silence.

This great Galarēsą was only well begun when the deaths of Inidorą and Genessano left to others the completion of their parents' and their own plans. Those who took up the work which death had obliged them to lay

down, took it up lovingly, reverently, not as a burdensome task, but as a great and precious trust, whose faithfulest fulfillment should be reckoned no higher than a simple duty to the memory of the generous dead. Ah me, were life continuous with what gracious approval might they not regard this grand institution which, like the radiant beams of Andûmaṇa's glorious abode, blesses all alike? To us the memory of Genessano Allis Immo, of the Lady Camarissa and their two sons has been handed down through song and story. On yonder flower wreathed pedestals their sculptured images form lovely groups. Seldom, if ever, has Andûmaṇa given to Ento four such adorable children. Alas, that such admirable beings should have forever perished. Alas, that there is no perpetuity of existence. Were it possible for father, mother and sons to revisit their former domain, and this institution dedicated to their memory, would not it enhance their happiness to learn how far reaching is the blessing which their beneficence has conferred upon the sons and daughters of Ento? On this memorial day let us resolve to strive to profit by the example of these illustrious ones, and though we may not hope to attain to the greatness of their exalted characters, in some degree we may merit the benediction of their wise and generous munificence.

It is written that the mighty gods are immortal, and may not Andûmaṇa in some blest abode still continue the existence of those whose lives were so nearly Deific? Only Andûmaṇa knoweth. Our sacred writings contain no revelation relating to such momentous questions, neither have our priesthood, whose lives are most virtuous and exalted, any knowledge concerning a possible continuity of existence, and to our despairing importunings the mighty gods make no reply. But this we do know, that the good and evil deeds of men are as seed sown broad-

cast. Has good seed been sowed? Then shall golden sheaves of a bounteous harvest be gathered. Have noxious seeds been cast upon the bosom of the wind to be wafted into the highways and byways? Then shall the unwise sower gather his harvest in weariness and sorrow.

Dear youths and maidens, and you of maturer years, on this commemorative occasion it will be well that we shall begin anew to sow the seeds of righteous conduct, of loving thoughts, of generous deeds, of helpful care for all who need our best service, for are not we all the children of Andûmaṇa, the Creator of all that is? Then when we, too, shall pass into the silence, may we leave in the minds and hearts of those who may succeed us, momories as sweet as the fragrance of these rodel blooms. which now we will lay upon Andûmaṇa's altar, in recognition and remembrance of His love for having given to Ento those who surely were His most admirable children.

De L'Ester—Were it not so touching, it might be amusing to watch the faces of Inidoṛa and Genessano, but so worshipful is their love for their parents that they, like the assemblage, accord to them the fullest measure of their admiring homage. Now, as those dignified, gentle mannered professors, followed by students and visitors from many lands, reverently go toward the Istoiṛa to lay their flower offering upon the altar dedicated to Andûmaṇa and His Messengers, the Deific ones, one is filled with wonder that despite the hopeless creed of these people, their faces wear an expression of serene composure.

Gentola—Yes, their faces do wear a look of serenity, but to my mind they also wear an expression of profound pathos. Their faces also express much intelligence, refinement and spirituality. Though when one realizes that they have no conception of the indestructible ego, the latter terms seems misapplied.

Those wonderfully beautiful, gentle, graceful and gracious youths and maidens are quite unlike the vivacious, self-assured young people of some portions of our planet. If the lesson of to-day has in their hearts found as full a response as it has found in my own, the professor will not have spoken in vain.

What a grand thing it is to have lived to such splendid purpose as have Genessano Allis Immo, the Lady Camarissa, and these, their sons.

De L'Ester—Truly so, and grander still that they continue to exist, and that through their lofty spirituality they exert over the minds of the Entoans an incalculable influence.

We now also will proceed to the Istoira. Yes, it is a pleasing ceremony. Scarcely less white than the marble altar are the fragrant rodel blooms laid on it by students and visitors, as they reverently salute the stately statue of Genessano Allis Immo, crowning its summit. This ceremony closes the observances of the present hour, and the assemblage is quietly dispersing. In the hall we will await their return. You have observed that a gentle seriousness is a marked characteristic of all the Entoans you have seen, and I will add that pathos is the minor chord of their being ever moaning out an appeal for that light whose radiance alone can pierce the veil between mortal consciousness and the spirit side of life.

Gentola—Inidora, the more I see of your people the greater is my surprise that in certain directions their knowledge is so limited. For instance, it seems very strange that such intelligent, and as I have been informed, such learned persons, as many of them are, have not, despite all obstacles, some accurate knowledge of the science of astronomy.

Inidora—Civilization and its expressions are not al-

ways along straight or even lines. Thus, a people, in certain directions, may have evolved to a lofty plane, while, through the retarding influences of special environments, they, in other directions, may have progressed so slowly as to have for a time remained practically inert. This condition applies to the Entoans, who, though spiritually and intellectually, highly evolved, have been for a time, and yet are, through the retarding influences of special mental environments, in a state of spiritual inertia.

Through ancient records and yet more ancient Ento spirits we have learned that centuries previous to the establishment of our national religion, the arts and sciences had attained a high degree of excellence, and that among the different races were various phases of religious beliefs, with universal tolerance of the same. That among the learned ones were some who asserted that Ento was but one of many worlds, and that through means of certain instruments these persons attempted to prove their sacrilegious theories. But at the time of the establishment of the national religion all these wild and reprehensible fancies were set aside as unholy and as tending to invalidate the statements of the Sacred Writings.

From what our friend Bruno and some ancient spirits of your spirit spheres have related to me it appears that on your planet in a very remote period civilization was in a very advanced state and that a people known as the Chaldeans were learned in astronomy, chemistry and other sciences and also were wonderful seers. That one Aromanes calculated the procession of the equinoxes and the occurrences of eclipses. Sosthene, another Chaldean, with whom I am personally acquainted, calculated very accurately the distances of the planets of our solar system from the Sun and their revolutions about it. Yet many centuries later, through religious intolerance, our dear friend Bruno

was burned to death for like assertions. Thus you perceive that the Entoans are not exceptional in not having evolved equally in all directions. Even after the establishment of our national religion, from time to time, daring and irreverent seekers after knowledge attempted to teach the people strange doctrines, subversive of established beliefs. One declared that the shining points in space were worlds like Ento and that Andûmaṇa having created them he perhaps also had peopled them as he had peopled Ento. And, heresy of heresies, one Sivonadas more than hinted that the children of Ento had evolved from lower life forms. Such pernicious teachings could not be tolerated, and effective means were used to efface them. An instance illustrative of attempts to break up the shackles of ecclesiasticism I will at another time relate to you.

To you the religious beliefs of the Entoans appear extremely superstitious, as indeed they largely are, yet, if I may draw a conclusion from what I have learned relating to the many faiths of Earth's peoples, I do not perceive that they have, as a whole, come into a truer conception of the Infinite One who is the sum total of all spirituality than have the peoples of this and many other planets.

Religious creeds and observances, albeit the expressions of states of civilization, to an extent retroact as restraints, if not actual barriers to progress, and rarely are the spiritual impulses of a people forceful enough to divert into new channels the extreme conservatism of established religions. Thus, though during later centuries the spiritual impulses of the Entoans have been greatly intensified, they tenaciously have clung to their hopeless beliefs as being the only known channel through which their spiritual energy might find expression. Like children learning to

walk alone, they have not dared to let go of one support while no other has been within reach.

Believing absolutely that Ento and all pertaining to it are special creations of Andûmaṇa, the Supreme One, whose glorious abode is in Diafon ēvoiha (the Sun), whose beams are effulgent and life giving because they are reflections of His majesty and power, and that beyond the screen of the fleecy clouds is Astranola, where dwell His messengers, who note and bear to Him a record of the thoughts and deeds of His children. Believing that Phra (death) the dread God, surely will destroy those who may be sacrilegious enough to question the statements of the Sacred Writings, or who may attempt to peer into the dwelling place of the Gods, or to search into forbidding mysteries. Believing that life, the jewel beyond price, is prolonged through strict obedience to the commands of Andûmaṇa, which, through His messengers have from time to time been revealed to the priesthood, who are the chosen custodians of all truth; believing all this, and more, the Entoans are not likely to forsake old beliefs until they are shown the way to a truer, happier faith. That spiritually, they are prepared to accept a happier, more rational faith, is beyond question, and that the time and means are at hand for this glorious consummation we do not for a moment doubt.

De L'Ester—From what Inidoṛa has said you may infer that he does not regard civilization as a result of religious concepts. Neither do we, for, through observation and experience, we have learned that it is despite religious concepts, which invariably are more or less erroneous, that the spirituality *innate* in the spiritualized human, impels the forward progress of civilization, which means clearer recognition of truth, hence a clearer, higher conception of the all pervading Infinite Spirit.

Spirit, recognized or unrecognized, is the positive, potential, intelligent force of the universe, whose energies ceaselessly, unerringly turn the wheels of evolution. So called decadence of civilizations is but the recouping of spiritual forces adjusting themselves to changing conditions. All man inhabited planets necessarily pass through similar experiences. Like the alternate flowing and ebbing of ocean's tides are the advancements and retrogressions of civilizations, both being a fulfilling of natural law, whose infinite, intelligent, forceful activities are known by many names. From very advanced ancient spirits of Ento and Earth we have learned of civilizations of both planets adorned by arts, sciences and social conditions of a high order, but of an antiquity so remote that, compared with them, the civilization of their time was more than crude, and the revelations of their Yohoidạs and Tsûfạlen (teachers of the divine mysteries) of Ento and those of the alchemists, astrologers and astronomers of Earth were as ẹchoes of a dead past. Yes, it is a truth that there is nothing new under the sun. That which becomes perceptible to human consciousness is new only in the sense that it is a special presentation and recognition of that which always has existed. It is quite as true that all life forms of all inhabited planets invariably evolve from involved conditions, that is they evolve from the unseen into the perceptible, which is the symbol of the real, and all ever are evolving into higher expression.

Certainly no thought or act (which is thought expressed) is ever lost, and though peoples of remotest times have left no written history or other record of their day, the impressions of their thoughts and deeds unquestionably are an active force in the present.

Spirit force is the one and only force, and the spiritualized force of humanity is cumulative, hence each succeed-

ing generation becomes heir to the accumulated energies of their predecessors. I am aware that the records of extinct races and nations may appear to contradict this statement, nevertheless it is correct. Thus it occurs that Ento's peoples inherit a tremendous spiritual force, and the bonds of ecclesiasticism once severed, eagerly they will turn from the old to accept the new faith, and the very heavens will resound with their pæans of joy and praise to the Supreme One, who, in answer to their ceaseless prayers, has at last vouchsafed them the priceless boon of an assurance of a continuity of life. Ah, professors and students are reassembling, and for the present your questionings and our replies must cease. The very distinguished looking person robed in white and maroon is about to address the young people. Be attentive, Gentola, for I shall attempt to translate into your language what he may say.

Professor—Dear youths and maidens, in further commemoration of the virtues and deeds of the illustrious dead, to whom we, and all Entoans, owe so great a debt of reverential love, we have decided that on this occasion it will not be amiss to deviate from our usual order of exercises. Thus, in addressing you, I shall venture to touch upon subjects hitherto considered too abstruse for immature minds. In these enlightened days it is thought that the education of the young should be of a more comprehensive nature; that, although a positive knowledge of facts is an imperative requirement, it is well that youthful minds shall also consider speculative theories, so that they may readily judge between truth and untruth. Until recently it has been thought not only unwise but irreverent to discuss the many theories, doctrines and unscrupulous declarations of illy regulated persons, who, through all times, have sought to mislead the people through calling in question the authenticity of statements of the Sacred

Writings. But of late a growing belief of observant, thoughtful minds is that that which is true is indestructible, and that the intelligence of the people is quickened through comparing the spurious with the genuine. Believing that these propositions are irrefutable I have carefully prepared a paper which I anticipate will both interest and instruct you. At least it will inform you of some of the strange and erroneous, though possibly sincere, ideas which, from time to time, have occupied the attention, not only of the ignorant and credulous, but also the attention of some miscalled scientists.

To you all it is well known that Genessano Allis Immo and his family ever were faithful observers of the teachings and rites of our Holy Religion. Also you are aware that when the body of the Lady Camarissą was incinerated it was made known to the people that no ashes remained, and that when the body of her adored husband was consumed the same strange mystery occurred. By many it was and is believed that because of the sublime purity and nobility of their stainless lives they were, by the Deific Ones, borne to Astranolą. But it is not for us to attempt to learn the secrets of the gods, to whom our reverent thoughts are ever due.

De L'Ester—Gentolą, stand near the youth in purple. He is Prince Dano, and presently you will speak to him.

Professor—You will now honor me with your attention while I shall read the result of some recent researches into records written in a language of ancient times. It is related by Tsohûta that during the ofen ryzo entevah (seventh century) succeeding the establishment of our holy religion, Zēnano Yodąs, a very learned man, but of a perverse nature, who feared neither Andûmaną or the vengeance of the gods, sought to gain a knowledge of forbidden things. Through the aid of some strange device he pro-

fessed that he had learned the mystery of the realms of Astranolạ, which he blasphemously averred had no existence, and that neither did Andûmanạ dwell in Diafon ēvoihạ (the Sun), but was an ever active, all pervading, intelligent, unknowable personality or principle. That there were neither gods nor goddesses. He also dared to declare, and what was, if possible, more sacrilegious, that Andûmanạ had not created Ento, which was in a sense self-created. With utmost seriousness he declared that in man was an essence which was his life, and that at death of the body this essence, which was intelligent, took form and somewhere continued to exist. That these essences, not the gods, peopled space, and that, under certain conditions, he had even seen these essences in form, had conversed with them, had been touched by them, and, most incredible of all, he claimed to have recognized in certain forms, friends and loved ones who had gone into the silence. Of course these assertions were the ravings of one of lost mind or the hallucination of one who irreverently sought to gain knowledge of things known only to the Deific Ones. We who continually mourn for our loved ones who have gone into the silence, whither, reluctantly, our footsteps also tend, can well understand that Zēnano Yodạ may have been bereft of his dearest ones and in his despair became so disturbed in mind as to really have thought the vagaries of a diseased imagination were realities. It is well known that similar cases have been and are treated in our retreats for mental illness. Certainly no man mentally whole would have dared to be so impious as was he, and only one of unbalanced senses could have imagined a thing so strangely preposterous as that the life essence continued to exist after the form which had contained it had been wholly consumed and whose ashes——

De L'Ester—Now, Gentolạ, speak to Prince Dano.

GENTOLA—Emano, Ento noan istą parû tenû. Efon analos esto paraą com bano Earth. Andûmanaą esti com banû ēlos tissimą.

DE L'ESTER—Springing to his feet in great excitement, he cries aloud: "Zēnano Yodas, estą pûrvą. Zēnano Yodas, esto pûrvą. Emanos, Emanos, Efon valą genistą tima. Ah, camano ûfan tsi non istą valo? Camano ûfan tsi non istą valo?

DE L'ESTER—Touch him on his face and hands. That will do. Trembling and amazed, swooning almost, he staggers and falls into the arms of his alarmed friends. The startled professors endeavor to quiet the excited students who are crowding about them, eagerly questioning them as to the cause of Prince Dano's strange seizure. All heard him cry out: "Zēnano Yodas spoke truly, Zēnano Yodas spoke truly. Friends, friends, I see a form. Ah, cannot you see it? Cannot you also see it?" Professors and students alike are greatly disturbed. Really, I am sorry for the professor, whose paper is thought to have had an effect quite contrary to his anticipations. His mind is so full of misgivings as to the propriety of having called attention to such an unusual subject that he declines, though urgently pressed, to further pursue it. What a commotion. Dano quietly, but strenuously, asserts that he did see a form, the form of a strange appearing woman who was clothed in shining garments. He also declares that she touched him on his face and hands and that she said, "Friend, Ento is not my home. I come from another world called Earth. Truly, Andûmanaą is everywhere." He expresses the hope and earnest desire that he may again see the Earth woman, and he shall not be disappointed. Zēnano Yodas at least has one convert to his belief. As yet we only can convey the consciousness of these sensitives' detached sentences, but soon they will grow accus-

tomed to the new and strange experience, and will learn to remain passive, hence receptive.

GENTOLA—Have not I, elsewhere, seen this Prince Dano?

DE L'ESTER—In the dwelling we first visited I called your attention to the portraits of a youth and maiden. Dano is the original of the portrait of the youth.

GENTOLA—Ah, yes, I recall the circumstance. The portrait is very like the young man, who possesses a very fine and exceedingly handsome face and form.

DE L'ESTER—We have held you overlong to-day, and having for the present no further designs upon Dano or others we will now return you to your physical form.

GENTOLA—May I ask if you have considered my request for an absence of some weeks from home?

DE L'ESTER—We have, and very regretfully we acquiesce in your desire for rest and a visit to your World's Fair. Of course we are aware that your journeys to Ento exhaust your vitality, but constantly we have guarded you with utmost care, and thus far the result is so encouraging that it leads us to hope and expect that you will return home renewed in health and with a willingness to fulfill your promise to us.

GENTOLA—When I return home I shall gladly place myself at your disposal. Must I immediately return to Earth? I should like to hear the next speaker, who appears to be greatly agitated.

DE L'ESTER—We do not consider it safe to hold you longer. You shall be informed as to what may further occur or be said that may indicate that the present state of involution is likely to be superseded by a marked evolution of the religious thought of the Entoans.

Now, with the promise that during your absence from home we will, as far as we may, guard and guide you in

all your ways, we will consign you to the care of George and Inez, who will bear you safely to your soul self, your objective personality, which, in a semi-conscious state, awaits your return.

Now, make your adieux to these friends and then we all may say au revoir.

GEORGE—Not one question, my sister. Always we are inclined to hold you with us too long. You are surprised that the shadows of night already are brooding over your city, and that here in your quiet room twilight has deepened into darkness.

GENTOLA—George, Inez, bear my loving greetings to all our dear ones. Good-bye, good-bye.

CHAPTER VIII.

SPIRITUALIZED MAN.

De L'Ester—Again you are at home, and we, your ever faithful friends are here to greet and congratulate you on your improved health.

Gentola—And I with greater pleasure than I can express reciprocate your friendly greeting. Yes, during my visit I was on several occasions conscious of your presence, once especially so.

De L'Ester—That was when you questioned your architect escort as to the dimensions of the rotunda of the building you were observing. Mentally you were comparing it with the rotunda of the Galarēsa.

Gentola—That was the time to which I have alluded. I knew you were touching my head, and once I knew that you and George were walking beside me.

De L'Ester—Indeed we did not at any time leave you unattended. We never do. You have such a genius for falling and other mishaps, that ever we are on guard to if possible avert them. No, we will not go to Ento to-day, but with your permission we will talk with you.

Gentola—I shall be only too happy to have you do so. May I ask for your opinion of our World's Fair? Did it at all interest you?

De L'Ester—Truly, we all feel a degree of pleasure and pride in such an exposition of the achievements of Earth's peoples. It was a grand result of ages of evolution, and a

fine illustration of the history of their progress. Should we say that largely the marvellous exhibit was the reflex of activities of the spirit side of life, you scarcely would credit the assertion, nevertheless it is true. *All* spirits submerged in mortals, *subconsciously* are en rapport with the spirit spheres, and when the subjective and objective consciousness are fully en rapport, they establish a medium, through which very advanced spirits of exalted spheres can convey into visible expression the results of their wisdom and attainments. But this is a topic we cannot now consider.

We observed that you were greatly interested in the parliament of religions, and the various ethical and other congresses. Could the audiences have seen the multitudes of spirits who listened, applauding or disapproving, they would have been astounded. Myriads of Earthbound spirits were there, and spirits too from the higher spheres, not only of our own planet, but of others, and all were deeply interested in the proceedings. If it be true that in a multitude of counsellors there is wisdom, at the parliament that somewhat rare jewel should have shone resplendent. The numerous representatives of Earth's leading faiths, each vieing with the others in presentations of their claims, as possessors of truth, afforded a stirring spectacle. We also observed your lively interest in the Orientals and their expositions of their various faiths, which are more truly spiritual than are some of more modern times. You have come to understand that a people may believe an erroneous doctrine, yet be a spiritualized people. What they may accept as truth is not so momentous as is their manner of living it. The spirit of the Golden Rule is found not only in all the great religions of Earth's peoples, but in all the religions of all peoples *everywhere,* and if those who profess a belief in

it practice it they are not far from the kingdom of Heaven. Yes, positive beliefs in this or that do, to a degree, influence conduct, and it is quite as true that beliefs are the results of heredity and environment, which are most forceful mediums for the perpetuation of good and evil, characteristics of human good and evil being terms expressive of states of development. *Truth is God, perfectly expressed,* and truth may be likened to light which, falling through color, takes on the hue of the medium through which it falls, but is light still. So truth though discolored by its passage through the medium of Hindu, Buddhist, Confucian, Christian, and other imperfect faiths, is truth still, and ever its radiance steadfastly shines for the guidance of humanity.

GENTOLA—You have mentioned my interest in the Orientals. I assure you that when I first saw Swami Vivekananda and other Orientals enter the great hall, I was quite startled. It seemed to me that at some time somewhere I had known them, or people like them, and I found myself trembling from a sort of shock or surprise. To this day I cannot account for the peculiar sensation.

DE L'ESTER—Do not try to account for it; later on you may be able to do so.

GENTOLA—Doubtless you are aware that among scientists of our planet there is much speculation as to a possible missing link between the earliest humans and the most highly evolved animal forms preceding them. While observing at the parliament the representatives of various races it occurred to me that between them and their animal progenitors there may have been a variety of missing links.

HUMBOLDT—Gentola, I fear that you have not well remembered some lessons we have endeavored to convey to you. In the so termed chain of human evolution, no link is missing. The expression is misleading, and altogether

unscientific. In a chain no one link is an outgrowth of another link. It is an individual, special, observable creation of the artisan, but from the earliest physical expression of the human to *the period when the Earth man became a Spiritualized Being,* the degrees or stages of his unfoldment were so indistinct, *so slightly emphasized* as to have been imperceptible, save by the Infinite One.

GENTOLA—Do you know at what stage of his evolvement, and *how* the Earth man became spiritualized?

HUMBOLDT—You have been informed that apart from the physical plane the term time has no significance. When we freed spirits think of eternity we think of that which had no beginning and can have no ending. When we think of the universe, we think of that which is dimensionless, and when I say that *always* throughout the dimensionless universe, new worlds have been, and are coming into existence, and that dead worlds have been, and are undergoing disintegration, I but state accepted facts. Always, when new worlds become fitted for it, they receive that which Earth's scientists have not yet discerned—the quickening potentiality, the life impulse, which is the Divine Energy pervading the universe. In their tepid waters the first life expressions of the vegetable, of the animal, and of the human animal are manifested. On our planet, as on other planets, quickened protoplasmic, human germs passed through all the gradations incident to their onward, upward, ceaseless progress toward a period when as hairy creatures with low retreating foreheads, protruding jaws, repulsive features, and unshapely limbs, upon which they scarcely stood erect, they instinctively drew themselves apart from all other life forms. No, in no sense were they related to anthropoids; animals they were, but human animals, with faculties so specialized as to place them above all other creatures. Ages elapsed,

and when sufficiently evolved, they became spiritualized. How? As you cannot yet accept a belief in re-embodiment, you may not accept my statement and the added testimony of these friends, that in the spirit spheres of inhabited planets of our Solar System and of other systems of worlds, there are myriads of Spirits, of low planes of development, who, through the ministrations of those known in the Spirit Worlds as Angels of the Visitation, are conveyed to such human creatures as I have spoken of, and through their organisms they are re-embodied, and become reborn as their spiritualized children. And that was how the first spiritualized humans appeared on Earth, and how they appeared on other planets prepared to receive them. Could I not read your thoughts, your perplexed expression would assure me that another question is on your lips.

GENTOLA—Yes, that is so. I am wondering where the first spirits ever embodied came from.

HUMBOLDT—My dear madame, when we shall have learned when the first world came into existence, we also may learn where the first embodied spirits came from. Concerning these propositions, my ignorance compels silence. On what authority do I make the statement relating to the spiritualization of the human animal? Upon such authority or proofs as I have accumulated through visiting worlds in various stages of evolvement. Worlds yet too young to receive in their waters the first influx of life germs. Worlds in whose tepid waters, protoplasmic cells, the wombs containing the germs of all life forms are teeming. Worlds which have evolved vegetable and animal forms so huge, so grotesque as to be appalling. Worlds on which the human animal is on the verge of becoming spiritualized. Worlds where having become a spiritualized conscious being, man is looking about him in fear and

amazement. Worlds where man has evolved varying degrees of civilization, and yet other worlds, where the peoples, compared with those of Ento or Earth, are as gods.

GENTOLA—You will pardon me, sir, if my question may have seemed to involve a doubt as to the correctness of your statements. No such thought was in my mind. On the contrary, I so implicitly believe what you have said, that I realize that I am as an atom of a boundless universe.

BRUNO—But relatively the atom is as great as the universe. You have been told that an atom is a universe in embryo, for in it are all possible qualities, and in it are all the activities of Infinite Intelligent Energy. So were you no greater than an atom, you yet would be a necessary factor of Infinity.

GENTOLA—I do not question the truth of your statement, which humbles rather than exalts my estimate of my own personality.

BRUNO—He, who was the divinest man of any of Earth's saviors, counselled his disciples to be as humble as little children, that thus they might be great in the Kingdom of Heaven, and you will learn that the further you progress in an understanding of the Infinity of God, Who is the all, and in all the more will you desire to humbly adore the Divine Spirit of the atom and the universe.

GENTOLA—I realize that I know so little. That I only am approaching the threshold of the temple of knowledge. You, on the spirit side, better than I, comprehend the limitations of mortals, so you will not wonder that I grow impatient, because of my slow progress in a spiritual direction; but with you, dear friends, to aid and instruct me I shall hope to grow in grace and in a knowledge of the truth.

DE L'ESTER—Courage, Gentola, remember that ever the stream must flow onward to the sea. So if in your present

incarnation you cannot attain to loftiest heights the law of eternal progress will oblige you to unfold the divinity within you. Neither you nor we will ever find a halting place on this endless journey, which is ever onward, ever upward toward the unattainable perfection of Infinite Spirit, Intelligence, Energy and Love.

But we have grown too serious, and will talk of lighter matters. With curiosity and amusement we regarded your perplexity, upon viewing for the first time the beautiful white city. You were quite bewildered by the oddly familiar appearance of the architecture, decorative, and other features of the buildings, bridges, statuary, and so on. *Le tout ensemble* reminded you of scenes you could not at once localize.

GENTOLA—Yes, really I was for the moment rather bewildered. I thought that I must have dreamed of a similar scene, then it came to me that on Ento I had beheld that of which the White City reminded me. Did not you all think it beautiful?

DE L'ESTER—Very, and we now promise you that some day we will show you a greater and far more beautiful White City, than that ephemeral one on the shore of Lake Michigan.

GENTOLA—I shall try to remember your promise. May I ask where are Inidora and Genessano?

DE L'ESTER—Since your last visit to Ento a dread catastrophe has occurred, and they and other Ento spirits have been, and yet are engaged in aiding sufferers, both in and out of the physical body. They were to meet us here, and we expect them at any moment.

To-day is the 29th of October, 1893. When will it suit your convenience to accompany us to Ento? We hope that you may name an early day.

GENTOLA—You cannot be more anxious than am I to

resume our journeys. On November 1st I shall be ready. Ah, here are Inidoṛa and Genessano. You are most welcome. I have been inquiring about you, and with regret have learned that some calamity has befallen Ento.

Inidora—I can say for my brother and myself that we are delighted to again meet you, and doubly glad that soon you with our Band will resume the duties of our mission to our sorrowful people. Yes, truly, a dread calamity has befallen the inhabitants of a densely populated region in a locality, corresponding, De L'Ester says, to about the latitude and longitude of Berlin, in Germany. It is regrettable that fear of ridicule, in case of mistakes, renders you too positive to be able to record some scientific matters. Believe that I do not mean to chide you. You do your best, and we are satisfied with your efforts.

Nearly two centuries of your time have elapsed since Ento has been subjected to a destructive earthquake. Occasionally, in various localities, slight seismic disturbances have occurred, but not since the destruction of Petucy has there been a serious convulsion. Corresponding with your morning of the 26th of September, peculiar and alarming rumblings and tremors of the underground attracted the attention of the people on the southern confines of the Province of Dyrin. At intervals during two days and a night these disturbances occurred, and in affright many of the more timorous or prudent fled to other parts for safety; but thousands remained, praying to Andûmaṇa and the Deific ones for protection. Their priests offered the propitiatory animal sacrifices and the temple altars were laden with offerings of the most precious things; but alas, Andûmaṇa and the dwellers in Astranolạ were deaf to all entreaty. On the evening of the second day Diafon ēvoihạ (the Sun), enshrouded in a mantle of lurid clouds, from which angry gleams emanated, sank from view below

the faintly outlined horizon, and for a space deathlike stillness reigned, and in mute terror the people waited. But not for long, for suddenly tremors, faint at first, but quickly increasing in violence seemed to shake the very foundations of Ento. Temples and other great structures tottered, then fell in shapeless ruins, and smaller edifices and private residences were utterly demolished. So appalling were the convulsions that the affrighted, frenzied people ran hither and thither, seeking to save their own and the lives of their dear ones; but many were crushed under falling buildings, and thus passed from death to unlooked-for life in our spirit realms. In one locality, suddenly a great fissure opened, and as suddenly closed, engulfing almost an entire village. Then the disturbance subsided, and on the following morning the rising glory of Diafon ēvoihą gleamed athwart a pitiable spectacle. Homes destroyed. Great public structures fallen. The living seeking the dead, and rescuing the injured, and to our spirit vision spirits releasing themselves from their crushed physical bodies were some of the features of the deplorable event.

Of course, our duty, as well as our sympathy, has impelled us to assist them, and we have been engaged in the work of restoring to full consciousness the many bewildered ones, who scarcely can be made to realize the marvel, the joy of continued existence. So touching has the experience been that many times my eyes have filled with tears. Other Ento spirits are engaged in the incomplete work, for as you are aware, some newly freed spirits, especially those who suddenly pass to the spirit side, remain unconscious, not only for days, but for prolonged periods. No, the spirit spheres of different planets are not alike, for all correspond with the conditions of such planets as they surround. Yet in a sense the conditions of all spirit

spheres are so in harmony with each other that spirits sufficiently progressed, and who have learned the laws involved in these conditions, can visit any Spirit Sphere of any planet. Yes, I recall that once during my childhood a considerable seismic disturbance occurred under, and adjacent to the plateau on which was our home, and that the alarmed people hastened to offer sacrifices, and Andûmaṇa spared his offending children. The Band approving, you may be shown the scene of the late catastrophe. At present the conditions are so harrowing that it would not be wise to subject you to them. The local and neighboring crematories, not being equal to the incineration of the dead, many of the mutilated bodies have been taken elsewhere. The cries and lamentations of the living that no more shall they behold the forms of their dear ones is pitiable in the extreme. Oh, that the time may quickly arrive when Ento's despairing people may learn that their sorrowful belief in utter annihilation is false. That continuity of existence is a glorious reality.

Gentola—With all my heart I pray that it may be so, and if I, in the slightest degree, may be made to further the fulfillment of your desire, I shall rejoice that I have not lived in vain.

Genessano—Emaṇa (friend), no one lives in vain. From the least developed to the highest evolvement of the human of any planet, all are fulfilling the Infinite, Intelligent, Divine Will. All are portions of the waves of human progress, and no one can go forward without directly or indirectly aiding his weaker, consequently less highly evolved brother. In the spirit worlds, so well understood is this law that sooner or later all spirits desire re-embodiment, that thus they may not only aid mortals less evolved than themselves, but that in so doing they also may advance their own spiritual evolvement. Yes, it would appear

that in this desire there is an element of selfishness. Not so. It simply is the fulfilling of a law of the All Wise, Infinite One, whom you name God.

Both Inidora and I long for the time when we shall be fitted to return to mortal existence. Would we prefer re-embodiment on Ento? I cannot say that our inclination is not in that direction, still the feeling scarcely amounts to a preference. Then we well know that the Angels of the Visitation will choose birthplaces best suited, not only to our further evolvement, but where we may aid others in their progress. Many spirits strongly desire to be reborn on the planet of their last re-embodiment, and conditions favoring, they may do so. Spirits from the higher spheres, reborn on any planet, as saviors, leaders, prophets, or teachers, may or may not have been former inhabitants of such planet. Through the law of fitness all re-embodiments are controlled. You, ēmana, largely because you cannot recall the past, cannot yet accept a belief in re-embodiment; but when you shall have returned to the spirit side you again will recognize its beneficence, just as in time all spirits recognize that Infinite Intelligence, Love and Justice give to all, that which is for their greatest good.

De L'Ester—We now will leave you. On the morning of November 1st we will come for you, and you will not forget to take the usual precautions against being disturbed. I may mention that on your next visit to Ento, you will have the pleasure of meeting the Lady Camarissa, mother of Inidora and Genessano. She will meet us at Camarissa. Until then, adieu.

October 29th, 1893.

CHAPTER IX.

MEETING WITH CAMARISSA.

De L'Ester—We salute you, and are gratified to find you prepared for our flight to Ento. As Inidora, Genessano, and their mother await us at Camarissa we will journey quickly. George, allow your sister to merely rest on your arm; thus she will grow stronger and more self-reliant. Yonder is ruddy Ento, glowing and palpitating like the heart of some living creature. Now glance backward at our own distant planet. Yes, its radiant envelope differs in color from that of Ento. What occasions the difference in the atmospheric coloring of the two planets? Qualities of atmosphere, reflection and refraction.

Yes, it is difficult to realize that on our Earth world myriads of creatures, humans and animals each in accordance with their inherent qualities are reaching out toward the light which lighteth, not only every man that cometh into the world, but which shines for the Earth worm as well as for the angel. You think that a very comprehensive statement? So it is; but is not the Infinite, Omnipresent Spirit in the atom as well as in the universe? Aye, and spirit is the one light, and there is no other.

The beautiful city Camarissa lies below us, and we will now descend to our friends who await us in the arbor.

Genessano—Lohaû ēmentos. We have been watching and welcoming your approach. Gentola, allow me the pleasure of making known to you our dear, our honored mother.

CAMARISSA—At last I meet you, of whom I so often have heard. You have given my sons a place in your regard, may I hope to also be so favored?

GENTOLA—It is I who am the favored one, and I shall esteem it a privilege and a pleasure to number you among my friends. Your sons have promised a relation from your own lips, of events occurring during your mortal existence; so aside from the pleasure of mutual acquaintance with much interest I have looked forward to your coming.

CAMARISSA—To recall events of my mortal existence will be like recalling a not very well remembered dream. It may surprise you to learn that not since my dear sons entered our spirit world, nearly four centuries ago, have I visited Ento's physical plane. To explain why I have not, would not suit the present occasion.

I perceive that since last my eyes gazed upon the once familiar face of Ento, marvellous changes have occurred; not the least noticeable is the educational institution erected near the site of my former home.

Long ere our departure into the world of spirits, my dear husband Genessano Allis Immo, and I were engrossed with the anticipation of at some not far future time rearing a great Galarēsą, which should not only serve to perpetuate our memory, but also should serve the nobler purpose of educating future generations in science, art, industries, and gentle modes of living. Other important interests so occupied our time and attention that the fulfillment of our cherished plan was delayed and the years passed, and still we found no time to devote to the achievement of a work so dear to our hearts. At last a period arrived when we felt that we might arrange for the erection of the Galarēsą, but suddenly and most unexpectedly I passed into our spirit world, and ere long my husband

followed me. Age and most arduous duties had brought him quite beyond the years of middle life, but a still vigorous manhood gave promise of many years of usefulness; but so stricken was he that I who had so long worked by his side, who had been to him as the heart of his heart, the life of his life, sharing with him the joys and sorrows of our mutual existence, that I, his adored wife and the mother of our two sons had forever gone from his sight, that he had not courage to long survive so great a calamity. Realizing that he too was about to pass in to the silence, calmly he arranged his affairs, and instructed our dear sons as to his wishes. Then with the fortitude of a just man he yielded to the inevitable, and passed, not into the silence, but into a glorious spirit realm, where I awaited him. Soon our beloved sons, one by one, came to us; but ere they came, they had well begun the work which their father had delegated to them as a sacred trust, but which was to be left for other faithful hands to complete. Now, as I gaze on yonder grandly beautiful structure I am grateful that the Infinite One, who directs the ways of his children, has made of me and mine instruments for the good of others. Since passing into our spirit world my husband and I have been informed as to events and affairs occurring on Ento, and our satisfaction over the beneficent results of the introduction of the irrigating and waterways system, which obviously is of incalculable benefit to Ento, is inexpressible.

Changes which impress me with a sense of strangeness relate to this plateau which, as I remember it, was considerably loftier than now, and where in former times was an abrupt declivity, is now a gentle incline eastward to the level of the waterway. I perceive too that the massive seawall, built during the lives of my husband and myself has disappeared beneath the waves of Indoloisa, whose

waters have greatly encroached upon the land. At the time of my departure from Ento, between Indoloisa's eastern shore and the western face of this plateau, there was a broad stretch of land, many dwellings and other structures. Now I perceive that they and the great stone piers and seawall have disappeared beneath the restless waves which have so encroached upon the land as to threaten to wholly engulf it. None too soon is yonder massive barrier being constructed as a protection against further destruction of the greatly narrowed shoreland. As I look about me I find it difficult to realize the many changes which have occurred since I, a proud and happy wife, came to the home of my adorable and adored husband. The winged years fled away, and our two sons came to enhance our felicity. Other years added their days to those of the past, and troublous forebodings, like creeping shadows drew nearer, ever nearer. As you already are aware of the deplorable conditions at that time prevailing throughout nearly all of Ento's central regions, you will understand that finally the situation became alarming, and one day, hand in hand, my husband and I walked to the margin of the declivity, which abruptly fell away to the plain, and as we gazed afar eastward over the dry and arid lands our eyes filled with tears, and our hearts were sorely troubled. Imperceptibly, but gradually, the fleeting years, nay, I should say ages, had brought about a condition of such extreme aridity that the lands refused to longer yield sustenance to the people, whose minds became filled with despair, and a sense of enmity against those in authority over the Provinces of the central regions. Like children deprived of proper nourishment they grew fretful, rebellious and unreasoning, demanding relief where more than temporary relief was unattainable.

For years my husband and I had vainly, incessantly

striven to alleviate the general distress and consequent discontent of the people of our province, and now in silence we stood thinking, thinking. Presently my husband, sighing heavily, said, "Camarissa, my dearest one, I fear that my days are well nigh ended. The want and despair of the people weighs so heavily upon me, that I stagger, and grow faint under the burden. I know of no means by which we may afford them prosperity and happiness. Have the pitiful Gods put into your mind any thought that may serve to direct our future course?" After some hesitation I replied, "Lord of my life and love of my heart, I know not if in my slumber some God may have spoken to me, but I have had a singular, and what your wisdom may deem a foolish dream. Shall I relate it to you?" Smiling tenderly and sadly, he said, "Perchance in our extremity, Andûmana may have sent a messenger to whisper to your sleeping senses. Tell me your dream. At least it will serve to occupy the passing moments."

I then related that while I slumbered I dreamed that standing by his side, just as we then were standing, we looked far eastward, and from the base of the plateau, abounding streams flowed in that direction, while at intervals other waters flowed from the north and from the south, and borne on the bosom of a great waterway, huge vessels laden with people and the products of many lands passed to and fro, and that like some great bird with wide spreading wings, a beautiful city seemed as though brooding upon the shining waters. It was a grandly beautiful scene, and the wonder of it still remains in my memory. "Heart of my heart," I said, "I have told you my dream. How shall it be interpreted?" Silently, but with earnest attention my husband had listened to the recital of my dream, and as I proceeded, his flushing face, beaming eyes, and hurried breathing gave evidence of intense emotion.

Clasping me to his heart he cried, "Surely, Andûmaṇa, through His messenger has spoken to you, showing us a possible means whereby our unproductive lands may be reclaimed, and the impoverished peoples rescued from their present lamentable state. Camarissa; my dearest, we will strive to understand the full meaning of the message, and may Andûmaṇa and the pitiful gods aid us in our loving endeavor."

Days and nights of closest consideration, of closest calculation as to adaptation of means to ends followed. So absorbed were we with the tremendous problem which so suddenly had presented itself that we scarcely ate or slept. At length greatly wearied I one day threw myself on my couch and slumbered. Again the scene of my dream was before me, but some years seemed to have elapsed since first I had gazed upon it. Now my vision was very far reaching, and I beheld fruitful lands richly clothed with verdure. Cities, towns and villages adorned the landscape. Want and discontent had disappeared, and prosperity like a gracious ruler smiled upon the people. From overhead the fleecy clouds dropped into the chalices of myriad, many-hued blooms, their sparkling treasures. Among the spreading tree branches sweet throated birds sang their love notes. Everywhere the shining waters gave drink to the thirsty lands, and everywhere all things seemed to be breathing praise and thankfulness to Andûmaṇa, their creator.

After awaking, my dream remained a vivid, pleasant memory, but fearing that my husband might think me grown fanciful, I shrank from speaking of it; but as our thoughts and experiences ever were mutually shared, I at length made my dream known to him. As before, he considered it a message given not only for our guidance, but also for our encouragement. "Ah, heart of my heart," he

said, "your dreams may yet become realities;" and my thoughts grew full of hope and eager anticipation of some great good which might come to the suffering people. Very soon afterwards, my husband proposed that we should go to the capitol to lay before the supreme ruler, Tyvon Oiranza, our plans whereby we hoped to at least reclaim a portion of our unfruitful lands, and thus rescue the people from their pitiable condition. But I entreated that I might remain at home with our children and he went alone. With the result of his interview with Tyvon Oiranza, you already are acquainted.

Before the conclusion of our mortal existence the vast enterprise had progressed far beyond our original plans and most sanguine hopes, and my dear husband and I passed to our spirit world, fully assured that, even as the arms of the loving mother encircle her child, so in coming time would the beneficent system encircle Ento's entire central regions.

Ere meeting you, Gentola, I with my sons surveyed the length and breadth of the system, and my gratification that the great work goes forward toward completion is beyond expression. My joy too, that the time approaches nearly when Ento's sorrowful peoples shall rejoice in the knowledge that life is continuous, is boundless. To you who are devoting toward its accomplishment your time and very life force will come your reward. That I may not by one hour retard the glorious mission I shall for the present leave you, but not for long; for I shall, from time to time, give myself the pleasure of meeting you and these friends, and also of witnessing the progress of the children of Ento out of darkness into the light of spiritual knowledge.

De L'Ester, I owe you more than thanks for your patient attempt to translate into Gentola's language my poorly ex-

pressed words, which have at least made us better acquainted with each other. With loving thoughts for all, I regretfully bid you Info oovistû (adieu).

De L'Ester—We now will proceed to the Galarēsą. Ah, seated under yonder vineclad arbor are two of our student friends, Prince Dano and the Quend youth, Favēon. They very earnestly are discussing some topic which may interest us. We will draw nearer.

Dano—Favēon, you are quite mistaken in your conclusions. Only yesterday I had a demonstration of this not at all understood law. After classes I as usual retired to my apartment where I amused myself by sketching whatever for the moment caught my imagination. Now it was a fragment of a half-remembered scene, anon it was a dream face or some grotesque fancy, and thus in an idle fashion I whiled away the moments. Presently, in some unremembered manner and through what means I know not, I seemed to drift into an unknown country where, through some unrecognized agency, I moved from one locality to another beholding unfamiliar scenes, while beings of surpassing beauty greeted me exchanging with me such kindly courtesies as one stranger offers to another. Amazed, I asked myself can it be that the gods have transported me to Astranolą that I may behold the glories of their blest abode? Although I felt exceedingly curious as to how I had arrived in this strange country, it did not occur to me to question any one; but as I stood musing over my perplexing position I was amazed to see approaching me one whom in my childhood I had known well, and whose surprise appeared to equal my own, as with extended hand he hastened toward me, exclaiming: "Dano, Dano, son of my dearest friend, Basto Andûlēsą, I give you a loving welcome to our world of living ones, our world so beautiful, so glorious.

For the moment I seemed too shocked, too overwhelmed to reply, then collecting my senses, I evasively answered: "My father often recalls the memory of Iklos Mûyṭạ, and mourns that no more shall he behold your beloved form or feel the warm clasp of your ever generous hands." Then I cried: "Has not death claimed you? Do you indeed live here in Astranolạ? I remember the lamentations of your family and friends over your dead body and urned ashes, and I doubt the seeming evidence of my confused senses. Tell me truly, do I behold Iklos Mûyṭạ? Do I hear the well-remembered voice of my father's honored, well beloved friend? Surely, surely, I dream or my mind wanders, and I grow afraid, I grow afraid," I tremblingly cried.

Taking my hands in his own he gently, soothingly said: "Dano, Dano, dear youth, be not alarmed, calm your agitation, and listen to what I shall say. As all of Ento's children have been taught, so was I taught that only for Andûmaṇạ and his messengers was immortality possible. That when breath, the life of the body ceased, endless silence was the fate of all. Ah me, I yet remember the bitter, hopeless anguish that filled my mind, my heart, my days, when death came and I was bereft of my dear ones. I only recall such sorrowful memories that you may be reminded that the belief that death ends all of existence still holds in bondage the heavy hearted children of Ento; and that you may be assured that this dread belief is untrue let your visions wander over the marvellously beautiful scenes of this world, which far exceed aught that you may behold on Ento, and over these multitudes of happy men, women and children who once lived, loved and labored and then passed into this world of living ones, and who, with myself are taught that through earnest striving to fulfill the law of love we all shall attain to other realms

far exceeding this in the glory of their inexpressible beauty, and a happiness so exalted that I can neither comprehend or realize it."

He further said that when death has stilled the activities of the body the living principle, the real self, invisible to limited physical vision continues a conscious, individualized existence in realms suited to the requirements of the changed condition of the self. "This, dear Dano," he said, "is not Astranola, the fabled abode of fabulous gods; it is but one of the realms surrounding Ento, as its petals surround the heart of the rodel."

With profound attention I listened to this strange speech which so moved me that I cried: "Oh, Iklos Mûyta, tell me, I implore you, will my dear ones, will I, continue to exist after passing into the silence?" Releasing my hands, he, with a dignity, a majesty and a tenderness of manner inexpressible, said: "There is but One Infinite, Eternal, Intelligent Life Principle, and all things are partakers of *it and cannot cease to exist.* Your body and the bodies of all creatures must return to the elements from whence they originated; but the self, the indestructible principle, will continue to exist in the world of the immortals, and to the children of Ento this glorious truth shortly will be revealed. Throughout our realms of the living ones there is one thought, one resolve, one expectation, that but little longer shall darkness and despair, like evil birds, brood over your lives, turning your smiles into weeping, your joys into hopeless sorrow. In this grand work I, alas, have no part. Not yet have I grown strong enough to enter the repellent atmosphere surrounding Ento's peoples; but in higher realms there are those who are as gods, and they long have been striving, through such means as they command, to penetrate this atmosphere; and to all who

dwell in highest or lowest realms the glad tidings have been heralded that soon the children of Ento will emerge from the shadows of their cheerless beliefs into the light of a joyous truth. I am not fully informed as to how this glorious event is to be brought about. I only know that the means will be equal to the desired end and I and all await with eager anticipation the consummation of our dearest wishes. Dano, you now will return to Ento, but remember that surely you will again come to this realm of living ones, and I, Iklos Mûytạ will be but one of many friends and loving ones who will give you greeting."

Suddenly I awakened and found myself still seated by the table, pencil in hand, and strangest of all this strange experience, as I slept and dreamed, I had written all, and more than I have related. In what manner can you account for this unusual dream, if dream it was?

Faveon—My dear Dano, I shall not attempt to account for your singular dream further than that I presume that your waking thoughts and imaginings were so impressed upon your mind that during sleep they assumed familiar shapes, one of which appeared to utter unheard of mysteries. I pray you, put away further indulgence in such misleading fancies which may harmfully excite your too emotional nature. Through our Holy Writings we are taught, and all experience confirms the fact, that only Andûmaṇa's Messengers dwell above yonder fleecy, floating clouds, which, like a mistlike veil hide the glory of their shining faces, which, as we know, sometimes irradiates the sky reminding Ento's children that their sleepless eyes ever observe our good or evil deeds. Always has it been and always must it be that when the breath of life ceases the dead go into perpetual silence. Ah me, scarcely do we learn to live, to love, to enjoy, ere death tears us from the embraces of our loved ones, and naught is left

us save a handful of ashes to be cherished, to be ceaselessly wept over.

Dano—Think me not impious that I question *why* Andûmaṇa has so decreed that a life full of good deeds, of noble aims and achievements, shall end as ends the life of the animal; shall suddenly, in the full tide of a glorious career, cease to live and be no more. That we now exist, and are conscious of the fact, is to my mind, as great a marvel as that, in some unimagined state, we may continue a conscious existence. Aye, a conscious existence in which to unfold our highest abilities. You are aware, Favēon, that I am betrothed to Valloa, daughter and only child of our supreme ruler, Omanos Fûnhạ, whose wife, Sēlonạ, died in giving birth to their only child. Emerging into womanhood, Valloa displays such beauty of character, such elegance of manner, such loveliness of face and form, such intelligence and vivacity, that she enthralls me beyond expression, and I love her with adoring tenderness. When I think of the possibility of death approaching this charming, this adorable woman, stilling the breath of her life, closing her luminous eyes and ending the music of her gentle speech, I am filled with unutterable anguish. Oh, Favēon, if I sin, may Andûmaṇa forgive, but to me it seems cruel that he permits the dread Messenger Phra to take our all without making us, his children, some recompense for the agony of bereavement, for the sorrowful certainty, that we, and our dear dead shall meet no more.

Favēon—Dano, Dano, you shock and alarm me. No longer am I surprised that your waking thoughts fill your sleep with strange, if not with impious, dreams. I implore you to restrain your thoughts, your vivid imagination, lest some harm come to you. You well know that your ideas are contrary to the teachings of our sacred priesthood, who are the expounders of our Holy Writings, which de-

clare that in the beginning Andûmaṇa, through His love for His ignorant children instructed the gods to commune with them, that thus they might gain knowledge, but as they grew wise they also grew so arrogant and impious that they sought to wrest from the gods the secrets pertaining to sacred things. Then Andûmaṇa wrathfully forbade His Messengers to hold further communion with His sinful children. In the beginning there was no death, but for their sins Andûmaṇa decreed that henceforth death should serve as a constant reminder that the Creator is greater than the created. We being the created cannot, without sin, question Andûmaṇa's laws, hence, dear Dano, we should not only willingly submit to the will of our Creator, but as obedient children, we should humbly revere the hand that smites us.

Death having come to the children of Ento because of their impious desire to obtain a knowledge of sacred mysteries, it does not appear reasonable that even you, our beloved prince, may have been admitted into Astranolạ, and the Holy Writings mention no other realm of living ones. To my mind, your dream partakes of the nature of the hallucination which recently possessed you in the lecture hall. You then insisted, and still insist, that a foreign-looking woman spoke to you, and even touched you, yet no one save our fanciful friend, Lēta Verronadas, imagined that they saw or heard aught. Certainly, it was nothing more than the effect of a too highly excited imagination, to which, I confess, I, too, occasionally am a victim. It appears that Lēta is becoming subject to these annoying seizures, and his friends are somewhat anxious for his health, which really appears excellent.

If my very practical remarks have served to becloud your usually serene countenance, you will forgive me, and may Andûmaṇa forgive if I, too, am sometimes filled with

fear and bitter regret that inevitably death is drawing near, that even in my youth I may pass into oblivion. Were it not impious, gladly would I welcome a belief in a possibility of a continuity of existence. Alas, we have no hope, or slightest indication, that after death has seized the breath of our life, we and our beloved ones ever shall meet again. So, my friend, it will be well for us to strive to be thinkers and workers, not dreamers of dreams which have no foundation in realities. Your heavy sigh finds an echo in my own heart, and I fear that my face like your own tells the secret of our sorrowful thoughts, so the signal for our return to study comes in good time to end this profitless conversation.

De L'Ester—You perceive, Gentola, that a spiritual force is agitating the minds of some of Ento's people. All through the centuries of their established religion there have been minds more or less illumined by gleams of Spirit Inspiration, but necessarily they have been so faint, so uncertain, so quickly repressed as to have made but slight impression upon the masses of the people. Always the priesthood of Ento have been an impregnable barrier between the darkness of superstition and the light of Inspiration. That generally they have been, and are sincere, we do not question. Sincere, or otherwise, everywhere and always the priesthood move forward only when the spiritual unfolding of a people obliges them to yield to an irresistible pressure. Largely it was through the spiritual growth of the people that, some centuries ago, Ento's priesthood were obliged to discontinue human sacrifices, and it is through their further spiritual evolvement that the densely positive barrier which ever has enfolded them at length is yielding to forces from the spirit worlds. We rejoice that now, as never before, spirits from Ento's and other spirit worlds can penetrate and

come en rapport with the consciousness of many of the people. True we cannot, as you can, approach them directly, but soon conditions will become changed and we too, will be able to communicate with many sensitives.

We have shown you that all organisms throw off certain emanations, the condition of the organism determining the quality of the emanation. In their activities these emanations are either centrifugal or centripetal. The centrifugal or positive being forceful, the centripetal, or negative being passive, but, if I may use a paradoxical term, energetically passive, and they form about inhabited planets like, or similar to, Ento and Earth, a spiritualized atmosphere, which, to freed spirits, is as palpable as is a stone wall to physical touch. The positive atmosphere enveloping the peoples of Ento is very repellent; but you, who are yet connected with a physical body, are not so etherealized as we are, hence we can use you as a means of communication with persons upon whom we can make no impression.

No, this spiritualized envelope is not what some of Earth's people term the astral sphere, but it is a constituent of the first or so-called astral sphere, within whose limits abide spirits not sufficiently evolved to gravitate to a higher plane of being. In a sense such spirits are *confined* within the limits suited to their several conditions. Confined, not through the arbitrary sentence of a just or an unjust judge, but through an inevitable process of Natural Law, which is God's Law. Around all planets inhabited by Spiritualized humans and other organisms, the first Spirit Sphere, so to say, materializes. As ages pass and humanity evolves to higher Spiritual Planes other and in all directions greater, grander spheres, suited to the requirements of more highly evolved beings are formed, each succeeding sphere surpassing the preceding one.

GENTOLA—Do you know if there is a limit to the number of spirit spheres surrounding any or all inhabited planets?

DE L'ESTER—I know there is no limit to the questions you can ask, and for the present I must end our conversation by saying that we know of no planet having more than seven spirit spheres, and by the time you or we shall have arrived at the highest, Ento and Earth will have been added to the list of dead worlds, and we may have become archangels.

GENTOLA—Please allow me to ask one more question. Am I to understand that there is a law compelling spirits to abide in certain spirit spheres?

DE L'ESTER—Spirits freed from the physical body, each according to his or her evolvement inevitably go to "their own place," the only place they are fitted for. No spirit can long remain in a sphere with whose *vibrations* he or she is not in harmony. Spirits from the higher may, and do, enter the lower spheres, but, speaking from experience, not with pleasurable sensations. You once were adventurous enough to descend to the lowest level of one of the deepest mines on your continent. You may recall the sense of oppression and difficulty of breathing which nearly overcame you. Well, that is the best illustration I can offer of the sensations experienced by spirits of higher spheres who, for instance, enter our Earth's First or Spirit Sphere. Why, then, do we return to mortal environments? Oh, my friend, you yet must learn many sad lessons. You, whose destined work is to serve as a teacher to spirits in darkness, will find the answer to your query. You will learn, as we are learning, that only through loving, unselfish service for those more needy than ourselves do we find the stepping-stones by which we shall ascend to the heights where are the exalted ones, who,

through self-sacrifice and deepest self-abasement, have attained knowledge and bliss unspeakable. It is they who inspire us to strive for a like beatific state of being.

It occurs to me that of one feature relating to emanations I have not informed you. I have stated that all organisms throw off certain emanations, hence animal emanations are constituents of all First Spirit Spheres. After physical death the myriad forms of animal, indeed of all organized forms of life, for a time continue to exist within the limits of the First Sphere. Then, through the activity of natural law they in a sense become reincarnated, but not on the same plane of existence as before, but a step higher, and always in a species of their own order. That is to say, the soul of the horse never reappears in the form of an ox, or the soul of the ox in the form of the dog, and so on. No expression of life is ever lost. Thus the endless movement of evolution is continuous, and the bird of prey swooping down upon the finned beauty of lake or stream is quite oblivious of the fact that he desires to dine off a distant relative of whose family he is a highly evolved representative.

GENESSANO—With interest I have heard De L'Ester's lesson, and it reminds me of an experience of Inidora's and my own. When we passed to the spirit side we were not sufficiently evolved to continuously exist in a sphere higher than Ento's first Spirit Sphere, and for more than half a century of earnest striving, assisted by the loving devotion of our parents and dear friends who were more highly evolved than were we, we were dwellers on the threshold of our second Spirit Sphere.

During this period of instruction and progress our condition was far more agreeable than that of mortals, but through brief visits to other spheres, we soon learned that the degree of happiness we were enjoying was but a prom-

ise of a more exalted state, and naturally we aspired, not only to greater joys, but to higher attainments, through which we might find closer association with our adored parents.

No, this period of instruction and progress did not appear to pass slowly. You do not yet realize that to freed spirits time and space are mere terms possessing neither value or significance. With us is only an ever present now. The terms past and future involve an idea of a beginning and an ending, and, as our friend Humboldt has stated, we cannot conceive of either a beginning or ending of what is termed time or a limit outside of which is nothing. No spirit of highest spirit spheres claims to have a realization of either time or space or a conception of the Infinite One, who ever has been, is, and ever must be the dimensionless, unthinkable all.

De L'Ester—To-day we will see and hear what may transpire in the classrooms. First we will observe what we may designate as an astronomical lesson. The apparatus which the young, intellectual looking instructor is arranging is unlike anything you have seen, and I imagine that the lesson will be quite as unique as the apparatus. I shall not attempt to give you more than a mere synopsis of it. Now he calls the attention of the class to the well known fact that Ento is not a perfectly globular body, but a somewhat elongated sphere, deeply depressed at its extremities and revolving in space as Andûmaṇa in the beginning decreed, that thus life giving beams of his abode might vivify all portions of the home of his children. He alludes to the Sacred Writings, which declare that in a very remote time Andûmaṇa revealed to certain holy men an account of the creation of Ento and of the living creatures who came into existence through the exercise of His Will,

and that later, when Ento was prepared for their reception, He Created His children, who should dwell upon it, and be the recipients of His bounteous provision for their happiness. Evidently this Instructor has no knowledge of the revolution of Ento around the Sun, for he talks of the marvel of atmospheric pressure holding Ento in position and also supporting the fair regions of Astranola, beyond which is the shining abode of Andûmana, which, with its foundations, fill all outer space. It would not serve a useful purpose to further speak of his lecture to his deeply attentive pupils, but it will please us if you will attempt a brief description of this scene.

GENTOLA—Around a massive table, on which is an object suggesting a globe, a number of boys and girls are assembled. The globe, if it may be so called, is quite elongated, and, as you have said its ends are deeply depressed. In the centre of the depressions are pivots which rest in sockets in the ends of two upright supports. The surface of the globe is divided into spaces by metal bands suggesting latitude and longitude. Midway between the extremities of the globe is a broad band with three narrower ones on either side of it. Extending from the central band at intervals are seven metal rods tipped with what appears to be diamond stars. Now the Instructor attaches to the ends of the two protruding pivots flexible wires covered thickly with some dark substance. The globe begins to revolve and now its velocity is so great that the star tipped rods appear to form a luminous, iridescent band about it, but I do not perceive what force makes it revolve. How beautiful it now appears. All the bands are luminous, and I now see that they are incrusted with different colored small jewels, and there is a soft singing sound, like the notes of some musical instrument. I do not understand

where the sound comes from, and I cannot describe the scene intelligibly.

BRUNO—Be at peace, Gentola. We have neither anticipated or desired that you should more than offer your impressions of the scene and of this object which the Entoans believe represents the form of this planet. The seven diamond stars symbolize the seven divisions of Astranola, but the Entoans do not venture to conjecture as to what the abode of Andûmana or those of their deities may be like.

Presently we will show you a marvellous piece of mechanism which is an embodiment of vibratory energy. These wires form a connection between it and this globe, and through its measureless energy this and all the mechanical apparatus of the great Galarēsa may be set in motion. On Ento, for many purposes, vibratory energy has superseded electrical energy, yet, in a sense, vibratory energy is an expression of electrical force, which is the basic principle of all energy. It permeates every atom of the universe, and its expressions are so manifold that, though its presence may not be apparent, its ever present energy is a fact. Ento is but one of many planets whose inhabitants understand and apply both electrical and vibratory energy, and, ere long, in the advancement of civilization on our own planet, it will become a tremendous factor.

The Ento name for this object is esploina, and it conveys the Ento idea of latitude, longitude, the equator and zones. The colored outlines indicate the natural divisions of land and water, which, as you perceive, are not nearly equal. The revolution of the planet on its axis is recognized as producing day and night, but the idea of a very pronounced concavity at its extremities, or, as we would say, at its poles is, of course, a conjectured absurdity. How did such an erroneous idea originate? Inidora says

that in the Sacred Writings there are intimations of the form of the planet, and it would be a bold adventurer who would dare to dispute such infallible authority.

I grow impatient for the ushering in of the coming revelation when this grand civilization shall leap to the level of its evolution. And it is coming, it is quickly coming. Even these youths and maidens shall share in the splendor of Ento's religious freedom, which, like a radiant sun, shall dissipate the shadows of its long Spiritual night. When that long-hoped-for period shall have arrived, and Ento's peoples shall dare to investigate in all directions, they soon will arrive at correct conclusions concerning two sciences which to them are as unread books. Of astronomy they are ignorant, of geology nearly so, their religious beliefs deterring them from arriving at logical conclusions, lest they might incur the displeasure of Andûmaṇa and His Messengers. You may recall the Professor's dilemma over the fossilized saurian, and in the record of the rocks they yet will learn equally startling lessons.

Yes, we are informed as to all important affairs of Earth, and we are aware that daring minds contemplate the possibility of establishing communication between Earth and Ento. Altogether a futile idea, as you now must perceive. Why, the Entoans do not even dream of the existence of a world other than their own. Inidoṛa, is not this true?

Inidoṛa—Quite true. Ento's Sacred Writings, which are believed to be infallible, make no mention of Andûmaṇa having created any other world than Ento, but historians have written that antecedent to the establishment of Ento's Religion there was a powerful nation south of the equator which was in a very advanced state of civilization. This nation was known as the Avalano nation. Zēnon Avados, one of their learned men, who at this time

is a Teacher in one of our Spirit Realms, declares that he and other scientists of his time demonstrated to their entire satisfaction that Ento was but one of many similar worlds. They also made other astronomical discoveries, all of which they made known to the people. Unfortunately, this nation grew very rich and consequently very corrupt, and an inevitable decadence came upon them. Their civilization lapsed into chaotic conditions, their learned ones passed away, and thus to the Entoans a knowledge of facts was lost, which, when again presented, they will be prepared to accept.

BRUNO—Already you have learned that in many directions Ento's scientific discoveries equal or surpass those of our own Planet. That art, in its various expressions, has attained surpassing excellence. That the luxuries and refinements of living are within the reach of all. That constant and untiring effort is being put forth to elevate the entire peoples. And that want and crime are so nearly minimized as to seldom demand attention. Thus the soil is prepared to receive the seed which soon will be sowed, and which surely will yield a bounteous harvest. Ah, the demonstration is concluded and the Instructor is about to address the class.

INSTRUCTOR—This lesson demonstrates that as a cherished child rests upon the bosom of its mother, so Ento, beloved of Andûmaṇa, rests upon the bosom of space. Afar off, in Diafon Evoihạ, is the glorious abode of Him who is the Creator of all things. When we, His children, have done well He smiles, and Diafon Evoihạ, golden and glowing, sheds its life-giving beams over our beautiful world. He smiles and fruits and grains multiply, that His children may have sustenance. He smiles, and bud, bloom and verdure cover as with a mantle the home of all His creatures, for are not

all living things precious in the sight of their Creator? From the lowest to the highest expression of His love all find their allotted places. All act in accordance with His Divine Will. This esploiṇa not only conveys a correct idea of the form of Ento, but also it illustrates how we are encompassed by the abodes of Andûmaṇa's Messengers, whose ever-watchful eyes discern our inmost thoughts, our most secret acts. Even as the Divine Ones guard the Sacred Mysteries may we, O Andûmaṇa, guard ourselves against wayward thoughts and unhallowed desires and may we ever reverently adore Thee that Thou didst create this World so fair and a people so blest as are the children of Ento.

De L'Ester—Leaving this Instructor and his pupils to a discussion of their odd mixture of science and religion, we will ascend to the second floor. Yes, truly their religious beliefs dominate the lives of the Entoans. Fear of consequences, quite as much as love of Andûmaṇa and His messengers, occasions in them a constant watchfulness. Genessano has related a droll occurrence which illustrates this very point. Once, in his childhood, a falling meteorite attracted his attention, and he ran to his parents shouting: "A god has fallen out of bed! a god has fallen out of bed and broken his lamp." Both father and mother were horrified at his irreverent exclamation, and in terror, lest harm might befall their thoughtless lad, they hastened with him to the Istoiṛa to lay upon the altar a propitiatory offering.

Gentola—Genessano, you will pardon me for saying that the contrast between the advanced civilization and the peculiar religious beliefs of your people still surprises me. That they are intellectual and generally highly cultivated is very apparent, and it seems remarkable that they yield obedience to a creed so utterly at variance with common

sense. Have they never believed in a continuity of existence? Have they never had clearer conceptions relating to the ego than they now have?

GENESSANO—Since passing to our spirit world we have learned that long previous to Ento's ancient written history, which antedated the Sacred Writings, there were those who, through many embodiments, on various planets, retained overlapping, partial consciousness of previous states of existence. Through this consciousness, which is a feature of so-called intuitive perception, such persons more or less clearly realize the indestructibility of the ego, hence the continuity of perhaps conscious existence. But, through natural causes too complex for present consideration to the consciousness of the masses of Ento, no idea of a continuity of existence ever has occurred.

When through repeated embodiments and attendant experiences humans of any planet have evolved to a certain plane, conditions being propitious, they unfold Intuitive perception, or more correctly Soul consciousness. Evolvement and unfoldment proceeding the Soul faculties tend to become dominant, and the Human seeks to discover the causes of phenomena. He theorizes, he analyzes, he dogmatizes, and grows presumptuous, and if unwisely, he ignores His inner consciousness, the real spirit self, he is likely to stultify himself, and conclude that there is no other than a physical existence, and no intelligence higher than his own. Conditions favoring, soul consciousness may become en rapport with the inner or spirit consciousness, and despite intellectual materialism, which ever clamors for dominion, the human may evolve a recognition of Spirit, hence a realization of the One All pervading Spirit known to you as God.

Though their history cannot be traced back to their earliest appearance on our planet, we know that inevitably

the Entoans, like the humans of other planets, have passed through all the phrases incident to the onward and upward progress of humanity.

Since the establishment of the national religion, and consequent ecclesiastical oppression and repression, which ever have been so absolute that they have not dared to think for themselves, their Soul consciousness has found expression in ceaseless prayers that death may not seize upon their lives, or those of their dear ones.

As the bud, infolding flower and fruit, is quickened by the breath of spring, so Ento's peoples will be spiritually quickened by the effulgence of the coming revelation, and then they joyfully will claim their birthright of ever increasing happiness and life eternal.

De L'Ester desires me to relate something I once read in an ancient record now stored in the Library of this Galarēsa. It states that immediately succeeding the Establishment of the national religion certain fanatics held peculiar beliefs. They asserted that Andûmana had spoken to them, assuring them that they were possessed of an Essence, or Principle, which was the life of the body, and that this Essence, or life Principle, after death of the body continued a conscious, happy existence in a world unseeable by physical eyes. They also asserted that Andûmana revealed to them Laws which commanded them to refrain from all evil conduct. To love one another. To act justly, and to be merciful to all living things. Other Laws relate to the duties of parents, of children, of those in authority, and so on. Certainly they were of a character indicating a Law Giver of a high order of intelligence. The record further states that this fanatical sect for a time increased prodigiously, but persecution and other causes finally led to its extinction.

Another historian relates that during the third century

of the Established Religion one Mēro Kalmon invented an instrument through which he daringly and impiously gazed toward Astranolạ. He not only declared that Astranolạ did not exist, but that there were other worlds than Ento. He went so far as to declare that these worlds moved through space, and he even made drawings and calculations relating to these fanciful Worlds, which misled many into a belief in his reprehensible teachings. Not content with filling the minds of people with these vain imaginings he also hinted that these newly discovered worlds might be peopled as was Ento. So eager is humanity to indulge in new fancies that ere long he made many converts, and the Sacred Faith was seriously menaced. Word of Mēro Kalmon's proceedings was brought to the Supreme Ruler Mostēnu Stoivạ, who directed that he be admonished to cease teaching fancies so pernicious, so sacrilegious, so devoid of intelligence. He was admonished, but being either very perverse or very much in earnest, he continued to teach his senseless ideas. Gentle admonitions failing to correct his heterodox opinions, severer measures were exercised, but still he held to what he pretended to, or did believe, and it became necessary to offer him as a Sacrifice to appease the righteous wrath of Andûmanạ. The historian also relates that as he was about to be Sacrificed, suddenly the sky became overcast with threatening clouds, and partial darkness reigned, but that at the moment that the priestly knife reached the heart of the blasphemous Mēro Kalmon, Andûmanạ smiled, and Diafon Evoihạ's golden beams gladdened the hearts of the assembled multitude. And thus, adds the historian, was demonstrated the truth of our Holy Religion. At this time *Mēro Kalmon is a re-embodied spirit,* and amid the galaxy of your inspired, scientific minds he shines as a star of the first magnitude.

Nay, Gentola, it would not be wise to divulge the present name of the re-embodied Mēro Kalmon; but from this recital you will perceive that notwithstanding opposing influences at various periods, light from Inspired minds has striven to dissipate the spiritual darkness overshadowing the lives of the Entoans. Yes, Mēro Kalmon was a sensitive, as he now is.

De L'Ester—In this well lighted and well appointed room Dano, Favēon, and others are engaged in microscopical studies. We desire, Gentola, that you shall become en rapport with Dano, but so absorbed is he in his investigation that we doubt if you will succeed. We will wait for a less positive condition of the youth's mind. In the meantime you will please attempt a description of this scene.

Gentola—Seated around a long table are five young men, and two dark skinned, handsome girls in the bloom of early womanhood. On the table are instruments of a kind, quite unlike any I ever have seen, through which all are intently gazing. All are taking notes, and making drawings, and a most animated conversation is being carried on, in which the young women take part. You say that those instruments are microscopes, but they are quite unlike any microscopes I have ever seen. There are five convex lenses, one above the other, but slightly apart, and they are suspended between two slender rods, a few inches in length. Above each microscope a tiny, blindingly brilliant light is suspended, above which is a reflector which seems to focalize the light and reflect it downward through the lenses, onto some odd looking object. You say it is the eye of some small animal? Oh, I never could have imagined that the eye is so complex, so wonderfully beautiful. Yes, I now see it very clearly. Through the glasses it appears greatly enlarged. Describe it? No,

indeed, I am not so presumptuous as to attempt it. You clever ones should describe things of which I am quite ignorant.

De L'Ester—You have said all that we really have desired you to say. Should a competent person give a technical description of these instruments, and object under investigation, your caution would take alarm, and you would become too positive for our purposes, one of which is to inform the peoples of our planet that the Entoans are very like themselves, and that their methods of acquiring knowledge are somewhat similar to those of the neighbors who are so curious about them.

Gentola—Now that I better understand your motive in asking me to describe various things I shall feel less sensitive over my incompetence, and you may rest assured that after this microscopic observation I shall set a higher value on my own eyes.

De L'Ester—I thought you might, and it is high time you should, for you not only use, but you abuse your eyes. The controversy over the lesson grows very animated. Be attentive, and I will interpret what may be said.

Faveon—Nitana, both you and Dano certainly are mistaken in your conclusions. Our Sacred Writings distinctly declare that Andûmaṇa is Infinite in all His attributes. That He creates and destroys as He Wills, but nowhere is it written that He modifies any creature in order to fit it to changed conditions. To my mind it savors of impiety to question the accepted interpretation given our Sacred Writings by our scarcely less Sacred Priesthood.

Dano—I do not doubt but that Andûmaṇa is Infinite in all His attributes, and I do not question but that He creates in accordance with His own purposes, but I do not believe that any *one* living creature is a special act of His creative Will, but that through His fixed purposes or Laws,

which are a part of Himself, all things come into existence. If each living creature is a special act of His creative power, logically one must infer that all creatures are perfect expressions of His Will. Yet it is an indisputable fact that if animals of any species are for a prolonged period kept in darkness, their organs of vision will become modified to fit them for their environment. I cannot but think that our Priesthood misinterpret the meanings of portions of our Sacred Writings, and that they are prone to cling too closely to ancient interpretations. May Andûmaṇa's Messengers understand that I do not desire to offer my immature ideas as infallible truths, and I pray that they may direct my ever questioning thoughts.

NITANA—Ever our scientific investigations oppose themselves to the teachings of our Holy Religion, occasioning in our minds unrest and dissatisfaction with our conditions. Though our devoted Priests continually admonish us against an indulgence in profane imaginings, our truant thoughts go far astray, and we grow bewildered and afraid lest the justly offended gods may visit upon us dire punishment. Even while we strive to learn the complex meanings of life, we are shrinking from death, and crying to Andûmaṇa's messengers to bear to Him our unceasing prayers for release from the dread God Phra (death), whose dark form overshadows all our days.

Scientific research has reached a limit where boldest and most earnest minds pause uncertain and appalled. They cannot turn backward, and they dare not go forward. Oh, that Andûmaṇa may as in ancient times hearken to the prayers of His sorrowful children, and grant to them a clearer understanding of truth.

FAVEON—Nitana, it is not we alone whose minds are full of unrest, for alas, the people too are questioning and doubting, and none too firmly are the priesthood opposing

themselves to the further advance of skepticism. I fear that we too indulge in too free thought and speech, and are becoming dreamers rather than thinkers. Dano, your example is contagious. I pray that I may not find myself also dreaming strange dreams, or yielding to baseless imaginings.

DANO—And yet it may come to pass. Truly, it has not been through my desire that recent strange experiences have come to me. May the Gods pardon my presumption, if I sometimes dare to hope that they in their own way may, through me, convey some new Revelation of Andûmaṇa's love for His sorrowful children, whose entreaties for release from death, ever are the burden of their prayers.

If Mylta, Vērian, and you, dear friends, may not consider me of lost mind, or altogether given to preposterous fancies, at least I may amuse you by a recital of what you may regard as merely a dream. To Favēon I have related a former experience, and his incredulous smile assures me that he yet remembers it.

Yesterday after classes I laid on my couch to meditate and rest. I did not at all feel inclined to sleep, but soon a semi-conscious state stole over my senses. At the moment my gaze was resting on a great cluster of tēmos blooms sent me by Valloa, my betrothed, to whom my tenderest thoughts, like bright plumaged song birds, were flying. Presently the tēmos blooms were blurred from my sight by a shining vaporous cloud, from which emerged a female form, so wondrously lovely that I was overawed and amazed. The form was tall, and of proportions suited to the form of a Goddess. Over her shoulders her hair fell like a golden mist, and her eyes blue as the azure floor of Astranola, gazed tenderly, smilingly into mine. Rodels, floating on Naro's gleaming waters are not whiter than was her face, which shone with an indescribably

strange, luminous glow. Floating rather than walking toward me she extended her hands, and in a voice so gentle, so tender, so mellifluous that it yet lingers in my memory like strains of sweetest music, she said, "Dano, Dano, my brother, do not you recognize your sister Onta? I am not dead, I live, and love you, my brother Dano. It was but my physical body that died. I, the real Onta, am as alive as when hand in hand we strayed by Naro's waters. Dano, believe that I am Onta, for I shall again and again come to teach you the mystery of life after death of the body. Happily you possess clear seeing vision, which perceives the real, Immortal Self, and you are to be a Teacher of our people, who through you will attain to a higher conception of divine things. Already you begin to apprehend the oncoming glory of a New Revelation, which will bring to the heavy hearted children of Ento gladness immeasurable. Fear not, my brother, your message of joy will not fall upon deaf ears, for the way is being prepared, and the invisible ones, who possess the strength and wisdom of the fabled gods, will not fail you in your hour of greatest need. I know that already they have spoken to you through one of another World, and soon your vision will grow so strong and clear that you will be able to perceive them, as you now for the first time perceive me. I can remain no longer, but soon will come again," she said, and as she came she went.

As I dreamed I seemed to weep for joy that my beloved Onta still lived, and as she ceased speaking I strove to clasp her to my heart, but she eluded me, and ere I more than realized her presence she vanished from my sight, and I sprang to my feet, not in fear, but in a state of trepidation indescribable.

Mylta—But, Dano, do you believe that you really saw your sister Onta, or do you consider it all a vivid dream? Of course, as your sister has long been in the Silence, it

could have been naught else than a dream. Favēon, be quiet. Yes, I am excited. Oh, how I should like to have such a dream; and only think, if it really might be true! It is so dreadful to die, to leave all that one loves, and more dreadful still to lose one's loved ones, knowing that the utmost one can do is to mourn until we too shall pass into the Silence. Ah, my Vērian, our tears will not ward off——

De L'Ester—Gentola, quickly draw near to Dano. Touch his head with your finger tips. That will suffice. Drowsily he leans back in his chair, and passes his hands over his forehead and eyes. Now in a startled manner he whispers, "Onta, Onta; nay, it is not Onta. Onta has golden hair, and this woman's hair is dark hued, and she is of a strange race. Ah, I now see her clearly, and it is the same woman who twice has appeared to me. Speak, I pray you, that I may know who you are, and why you come to me."

De L'Ester—Follow closely my dictation.

Gentola—Though I am not of Ento I have been named Gentola. Twice I have been made to speak to you, and now I shall say that which you are to remember for it relates to gravest interests.

I have come from a world closely resembling Ento. It is far away in space, and by its inhabitants it is known as Earth. I have been brought to you by persons who once lived on either Earth or Ento, but death of their physical bodies having freed the imperishable, intelligent Principle, they are known as Spirits and may go from World to World. I, too, am a spirit, but, like yourself, am yet connected with a physical body, to which I shall soon return. Through the activity of a wonderful natural sense you are enabled to perceive me and to hear my words; and later on, when your Spirit senses shall have grown clearer,

you also will see and hear Spirits who are wholly freed from the physical body. Already you have perceived freed Spirits and your quickened senses are unfolding, as unfolds a flower. Two of the Spirits accompanying me are of Ento's Spirit World. During their mortal lives they were known as Inidoṛa, and Genessano, sons of Genessano Allis Immo and of his wife Camarissa, who long have existed in a World invisible to your mortal vision, but which is as real as is Ento. As I am unacquainted with your language I speak from dictation of a Spirit who, from time to time, will reveal to you truths which will bring to you and to your people joys unspeakable. This spirit bids me say to you that in boundless space there are countless Worlds inhabited by beings like yourself. That all are Andûmaṇa's children, and all, like yourself, are immortal. That when, through death of the body, their spirits become freed, they continue to exist in worlds far more beautiful than Ento, whose peoples now are on the eve of a revelation which, to them, will be as the dawning of a day of supremest joy. But for you, dear youth, will come a sorrow so overwhelming, a grief so poignant, that it will well nigh rend you from your body. But courage, courage, sufficient for your days will be your strength. You have chosen and are being prepared to give to your despairing peoples a message so glorious that its Divine effulgence will dissipate the shadows of the hopeless beliefs which so long have held them in Spiritual bondage. Already in the minds of many of your people there is a sense of unrest and discontent with old beliefs and forms of worship. It is a premonition of wonderful events which ere long will occur, for spirits of Ento's and other Spirit Worlds have combined their forces to awaken the inner consciousness of your peoples, and they feel the quickening impulse but are unaware of its significance. Many are prepared to receive the glad tid-

ings that existence is continuous, and when this knowledge shall have been revealed to them quickly they will emerge from the depths of perpetual sorrow into the radiance of a consciousness of immortality.

You would know the nature of the sorrow that is to come into your life? I shrink from saying that it has become necessary to inform you that your betrothed, Valloa Fûnha, slowly but surely is releasing herself from her frail physical body. Slowly but surely, like some sweet flower of an untimely season, she droops and fades away, and ere long she will be your Spirit, not your Mortal Bride. Her father does not realize that her days are nearly ended or even that she is really ill, else ere now he would have called you home. You are to await his or your father's summons, and you are not to speak of this or of aught I have said to you. Soon again I shall be with you to further reveal to you that which concerns yourself and others, and now, Info oovistû.

De L'Ester—Favēon, Nitana and the others are greatly amazed and alarmed at Dano's strange condition, but as he breathes and moves they know that he has not swooned, so silently they await his awakening, and now he is arousing from his partially submerged state. He is so highly sensitive that while en rapport with you he is almost wholly conscious and fully remembers all that you have said to him, and though as yet he does not comprehend his condition, in time he will do so. It is to be regretted that such a heavy sorrow must fall into his young life, but when finally he shall realize that his adored Valloa will not be forever lost to him, with his sorrow will be blended joy inexpressible.

Dano—Have I again been dreaming? Surely it was more than a dream. Heard you no one speaking? Saw you no form, dear friends? Yet truly I again have seen a fair-

skinned, dark-haired woman, clothed in strange, shining garments, who has spoken to me of marvellous things. If what she has said may be true, ere long into my life will come a heavy sorrow and a great joy. But Andûmaṇa alone knoweth all secret things. Through His love He created me and patiently I shall await whatever of good or ill He may send to me. You, my friends, will pardon me if I cannot now relate what this woman, who calls herself Gentolạ, has said to me.

Faveon—Dano, I pray you compose yourself. No, we heard nothing, saw nothing, but I confess that I so sympathized with your abnormal condition that for a moment I experienced a most peculiar sensation. I seemed to feel some invisible presence near me, but soon I realized that it was the merest foolish fancy, and quickly I aroused myself to a sense of my surroundings.

Vērian, sweet cousin Vērian, your pallor betrays your perturbation, and Mylṭạ's humid eyes evince a lively sympathy if not a positive belief in Dano's hallucinations. Come, friends, we will walk abroad and soon these baseless, idle fancies to which, I fear, we all are inclined, will be dispelled.

Nay, Dano, you shall not be left to yourself to brood and dream. Too close study and a natural inclination toward Mysticism are misleading you, and we, your devoted fellow students, will be doing less than our duty if we do not endeavor to induce you to yield to lighter, pleasanter veins of thought.

De L'Ester—Gentolạ, to you this demonstration is little more than curious. To estimate its meaning and value you would have to realize what we and many other spirits long have been striving to bring about. This we cannot now make plain to you, for could you fully realize its significance it would so overwhelm you as to unfit you for the

work you alone can accomplish. This much I may say, that now as never before we feel assured of the success of our mission.

Favēon felt not only your presence but also the wave of Magnetism we passed over him. He is very sensitive, and when the time of his enlightenment shall have arrived he no longer will imagine that Dano is afflicted with morbid fancies, for he too shall stand as an Inspired Teacher of his own people.

In the adjoining class room other students are engaged in Microscopic examination of Crytogamic growths. For a short time we will observe them. We perceive that the specimens are of various species found in moist localities, or in ponds or other sluggish waters. That their sporules, wafted by winds or through the agency of aquatic fowls, are borne from one locality to another. That some are known to be inimical to health, even to life, but that science has found means to oppose and render ineffectual their virulence.

Yonder dark-skinned intellectual maiden is strongly inclined to skepticism. Not perceiving the utility of these growths she contracts her pretty brows, and, after some moments of inconclusive thought, she turns her large, luminous, questioning eyes on the stately Professor who stands near her, regarding her attentively, and says: "Professor Doiko, will you inform us as to why Andûmaṇa has created these, so far as science has discovered, worse than useless growths, and also the parasites which infest the bodies of His children, and of all creatures?"

Professor Doiko—Our purpose is to study the structure and habits of these growths, not to question the purpose of their Creator. When we shall have grown wise enough doubtless we will understand the mystery of many things which now are obscure. As to parasites which in-

fest the bodies of living organisms science regards some of them not as enemies, but as scavengers of refuse, which, when not speedily removed, generate diseases of various kinds. Through our lack of knowledge we count as foes many forms of life which probably, in time, we will come to regard as friends. Andûmaṇa, Creator of all things, makes no mistakes. It is His children who err in questioning the results of His infallible wisdom.

De L'Ester—The maiden looks rather discomfited than convinced. To the quiet girl on her left, in a low tone she earnestly says: "One is ever asking questions to which our learned ones give but half replies. Always within me something cries out for a fuller knowledge of things. If I question our Instructors or our Priests, or if I search written authorities, the answer is ever the same, 'Andûmaṇa knoweth, Andûmaṇa doeth according to His will,' and our Priests say that we sin when we question the meanings of mysteries. Tonēne, what is that within us which ever is impelling us to search into forbidden things?"

Tonene—Could I answer your query, Cassa, I should perhaps be wiser than our Instructors. I know not why you are so perversely inclined, but I think it may be well for you to defer to the opinions of those who at least are far more learned than are we.

Cassa—But, Tonene, it is said that Prince Dano believes that we are more than we appear to be; that when the body dies the breath of life does not die; that the real self is invisible, but that it possesses intelligence and memory and speaks and moves about. I cannot quite remember what else it can do. What perplexes me is, how can the breath of life speak and move about without a body? I know not how Prince Dano explains that. We all know that he is wise and learned beyond his years, and there are those who regard him as one whom Andûmaṇa has specially endowed,

but others fear that overmuch study and thought render him visionary.

TONENE—Any one hearing this inconsequent conversation would probably consider us as visionary as is Prince Dano, and we will serve ourselves better by attending to our lessons.

DE L'ESTER—In Cassa's somewhat rash remarks we find further evidence of the unrest stirring the minds of the people, and it augurs well for the success of our Mission when, despite their fears, even youthful minds are questioning old beliefs.

Should we attempt further notice of the students and studies of this class room it would oblige us to exceed our purpose, which is to simply record sketches of people and things. You will bear in mind that in calling your attention to apparently trivial matters we do so that you may perceive that ideas and pursuits of the Entoans are noticeably like those of Earth's peoples. Again we are holding you too long and must immediately return you to Earth. Three days hence we will come for you. George and Bruno will attend you. Until we all meet again, Info oovistû.

CHAPTER X.

DR. BLANK'S LESSON.

De L'Ester—Notwithstanding that, logically, neither time or space are realities, we, very illogically, have found ourselves somewhat impatient with your visitors, whose prolonged stay has delayed us a full hour. Ah that is well. Always secure yourself against sudden recall. We are ready, George. Yes, to-day Earth's outer atmosphere is very tranquil. You will find Ento's even more so. George, we will pass directly to the Galarēsa. Gentola, an hour hence a friend will meet us there. No, you are not acquainted with the gentleman, but you have heard of him as a guide of your very dear friend, Mrs. S——le, to whom he writes and for whom he makes slate drawings. She, for a sufficient reason, has not given you his name. Should I do so I should violate his and her expressed wishes. On this occasion he will be known as Doctor Blank. Yes, we have journeyed quickly. In seven minutes to a second. We will now proceed to the class room adjoining the one we visited three days ago.

Genessano—Gentola, you perceive that you and we pass through what mortals term solid substances without experiencing any resistance. I recall that after my release from my physical body I thought it one of my strangest experiences of my new state of existence, and for a time I could not realize that I could pass through a wall or other substance as easily as through an open door. Newly

freed spirits ever are greatly surprised upon finding themselves possessed of this ability. Indeed, Spirits of low planes of evolvement rarely realize that in order to enter a dwelling they need not await the opening of a door or window.

GENTOLA—I have observed and thought of it, but always there is so much that is marvellous in this new experience that I have not found opportunity to speak of it. Now I shall be pleased if some one will explain the matter.

DE L'ESTER—All so termed solids are composed of extremely minute particles of substance. Resolve the molecule into its most attenuated state and atoms result. All energy is atomic, hence substantial. Expressions of energy known as attraction, cohesion, gravity and others, are embraced within what your learned ones term Magnetism, and were it possible to comprehend what this term implies and involves, it might be possible to comprehend the Infinite. Atoms contain all qualities, and not only the atoms filling all space, but those composing so termed solids are each surrounded by an aura all its own. In Planetary language this aura is known as Rē, which signifies Spiritualized Substance. It is a quality of all things everywhere, and is so sublimated as to be incomparable to aught else. Yes, your learned ones admit the separateness of the molecule and the atom, but they fail to recognize the Spiritual quality of either. The Spirit body is, so to say, organized from the atomic aura of the physical body, its density depending upon the quality of the aura. The Spirit body of one on the very lowest sensual plane necessarily is dense and gross; hence, Spirits possessing such bodies find it difficult, perhaps impossible, to pass through walls or closed doors. Were your mortal existence on a low plane we could not use you for our present purpose; were it on a still more advanced plane both you and we

would not occasionally be at cross purposes. It is not a flattering statement, but it is a fact, and you will not misunderstand me.

GENTOLA—Not in the least. I am very sensible of my imperfections, and am full of regret that my entire life has not been devoted to highest aims and pursuits. I am only a little reconciled to my own shortcomings through believing that I shall have endless time in which to amend them.

DE L'ESTER—So you will, and though we may not hasten the passing years, we all may improve each moment of that which possesses neither beginning or ending. Oh, yes, many persons are given to flippant mention of eternity and perfection. Only the Infinite can comprehend the one or possess the other, but through constant striving all may attain to loftiest heights of Spiritual unfoldment. Yes, through constant striving for higher unfoldment, both physically embodied and freed Spirits grow wiser, purer and stronger. Spirit bodies being organized from atomic aura, it follows that if the aura be sufficiently pure, even as wind may pass through the meshes of a gossamer web, so may the sublimated atoms of Spirit bodies penetrate any aggregation of grosser atoms.

GENTOLA—At what period of a child's physical existence is its Spirit body fully formed?

DE L'ESTER—From the moment of conception the formation of the Spirit body begins, but not until the midway period of gestation does the Spirit body assume a distinctive outline. From this period onward the Law of Being compels the atoms composing the Spirit body to arrange themselves in accordance with the Divine plan of organization. At seven months' gestation the Spirit body of a child is fully formed.

Yes, the qualities of both the physical and Spirit bodies

of children largely depend upon parental conditions. So, also, if conditions are of a high order, children begin their mortal life journey well prepared for inevitable exigencies. If, unfortunately, conditions are of a low order, they must encounter mortal experiences handicapped from the moment of conception. Yes, this Law would seem to work an injustice to myriads of humans born under untoward conditions, but, to quote Professor Doiko, "Andûmaṇa, creator and preserver, makes no mistakes." When humanity evolves sufficiently to realize the vital importance of conditions and the certain transmission of hereditary traits, children become well born and in time the peoples of all Planets do evolve to an understanding and observance of this, the most important law of the ever ascending planes of evolution.

What becomes of children prematurely born? As the doctor has not yet arrived I may briefly reply that the souls of infants prematurely expelled from the matrix, are by appointed Spirits borne to a Realm in which are conditions specially adapted to their requirements and development, where, at the full period of gestation, they, in a sense are born into conscious existence. Thenceforward until maturity, guardian Spirits continuously conduct them to the physical plane, where they are placed en rapport with their parents or with such conditions as are required for their growth and development, bodily, mentally, and to a degree Spiritually. Should the parents, especially the mother, have passed to the Spirit side, the child will be brought into contact with the family life of persons as nearly related as possible to its parents. Generally such children are attended by the Spirit Mother or one with a strong mother nature. It is a Law that children born prematurely or who otherwise have passed to the Spirit side, must become acquainted with mortal experiences; *thus the unseen mem-*

bers of many families outnumber the recognized sons and daughters.

On the Spirit side are countless numbers of women who, in their last re-embodiment, did not fulfill the Law of their being; gladly they become guardians of children requiring a mother's care and love. Especially do such Spirits charge themselves with the care of waifs prematurely expelled from the matrix by ignorant, thoughtless or heartless mothers, who, on passing to the spirit side, are confronted by the unlooked for evidence of their ignorant or criminal folly. Yes, children prematurely born as the result of accident or of other unavoidable conditions, are subject to the same laws that govern children purposely thrust into the Spirit World. You are aware that your sister Emma was prematurely born, consequently, her form is rather diminutive and of a substance so refined as to remind one of that of a pure white lily.

Yes, truly, it was Emma who came to Mynheer Weiss and you at Mrs. Drake's seance. We were not surprised that Mrs. Drake thought her a girl of about twelve years. Yes, it was she who knelt at the knees of Mrs. S——r, and who afterward partially materialized her form. We assisted her to our utmost, but much to her disappointment and our own, she did not quite succeed. She is very devoted to your son, who jocularly terms her the Infant Phenomenon. In form, features and traits she resembles your and her gentle, gracious, loving mother.

Yes, so far as we have learned, the law of generation on other planets is the same as that of Ento and Earth. Indeed the male and female principles appear to be so universal that all advanced Spirits firmly believe in even the duality of the Infinite Spirit. Yes, it requires very robust faith to enable any one to realize the possibility of a mother bearing a child whose father is too etherealized to

wear a physical body. My imagination is unequal to such a concept.

Ah, here is our friend the doctor. You are most welcome. As you all have exchanged greetings, I now shall have the pleasure of presenting you to our medium, Gentola.

Dr. Blank—Madame, it pleases me to meet and greet you. At the request of our mutual friend, Mrs. S——le, I have obtained permission to join for an hour these mutual friends and you who are engaged in a mission of loving endeavor which I pray may bear fullest fruition. If I also may receive your gracious permission to, for an hour, join your Band I shall feel more at ease.

Gentola—Truly, I am more than pleased to have you with us, if but for an hour.

Dr. Blank—You will not I trust esteem me churlish because I, for a well considered reason, desire that I may be known to you and to those who may peruse these pages, as Dr. Blank? You will not? I thank you. As I am something of a chemist, De L'Ester desires me to reply to such questions as may arise relating to the lesson engaging this class of students. So, madame, I am at your service.

Gentola—I perceive that the students are being taught as to the properties and effects of poisons. As I am wholly unlearned in the science of chemistry, I am not prepared to ask questions concerning the lesson, but, if you may not consider the question absurd, I should like to ask if poisons have any effect upon the spirit, either in or apart from the physical body.

Dr. Blank—Here, madame, are a collection of mineral poisons, here a collection of vegetable poisons, and here again an assortment of animal poisons. Some are in the form of powders, others in the form of liquids. All are

labelled poison, yet strictly speaking there are no poisons. The law of affinity, which is one expression of magnetism, rules the domains of attraction and of repulsion. That like attracts like is an axiom, and the inspired Hahnemann caught a ray of truth when he perceived that similia similibus curanter. I must not allow myself to offer a dissertation on this point, but I may say that chemical affinities are qualities inherent in all substances and in all organisms. Equilibrium of chemical affinities means health; the reverse means disease. Remember that in all atoms are all possible qualities, and that any one aggregation of atoms contains exactly the same proportion of these qualities as are in any other equal aggregation of atoms. It may come about that in a physical organism, through the energies of attraction and affinity, an undue amount of a certain quality may become preponderant; a condition of repulsion ensues, and if extremely violent it may occasion dissolution of such organism. By certain of your learned ones, so termed poisonous effects are fairly well understood, the involved principles less so.

The foregoing remarks are preliminary to a more direct reply to your question, the importance of which cannot be overestimated.

You are aware that Spirits possess tangible bodies. Tangibility implies substantiality, and substance is a more or less close impact of finer or coarser atoms. The seminal substances and all ovaria are aggregations of atoms, to a degree impressed by the personality of such creatures as may possess them. We will imagine a father addicted to drunkenness, or continually under the influence of narcotics. In such case the seminal substance being impressed or impregnated by alcoholic or narcotic atoms, the germ of a new being must, from the moment of conception, possess a bias toward alcoholism or narcotism. The mother

may be of a superior type of woman, but, through association with the father of her unborn child, her mental emotions, which are substantial, are reflected or impressed upon its organism, and if she is not strong enough spiritually to equalize the influences of her environment, she almost certainly will give birth to a being accursed, poisoned, if you will, through the vicious habit of its father.

During the period of gestation such unfortunates form not only the atomic physical body, but also the atomic spiritualized soul body, and every atom of the new being has, through attraction and affinity become, so to say, imbued with a tendency toward an indulgence in so termed alcoholic or other poison. We have glanced at the effect upon the physical plane and when, sooner or later, the victim must pass to the spirit side, then, alas, the laws of attraction and of affinity impel the impregnated atoms of the spiritualized soul body to gravitate to their own kind. Truly, the child of a drunken father or of an opium-eating mother is as surely poisoned as is one who swallows prussic acid, and the father or mother who indulges in alcoholics or in narcotics commits a damnable offense against their children, against humanity and against themselves, for inevitably they and their offspring enter the spirit world clothed with bodies so atomically poisoned, so out of equilibrium that they are tortured through a constant, insatiable desire for a gratification of their abnormal propensities. A desire which personally they cannot gratify and which to a degree they must outgrow before they can advance *one step* onward and upward. This overpowering desire for the gratification of abnormal propensities leads many spirits to strive to influence unwary ones to indulge in intoxicants, in narcotics and to commit various offences against decency and against the interests of society, and I regret to say that very frequently they succeed not only

to their own, but to the detriment of their victims. Yes, certainly, in time all Spirits outgrow the evil tendencies of their physical existence, but if mortals could realize that during this process, a century aye, in many instances centuries, may elapse ere the progressed spirit can endure the white light of higher realms, surely they would strive to avoid so calamitous an experience.

But I must hasten. As I have intimated, when some one quality or qualities preponderates over some other quality or qualities of an organism, non equilibrium ensues, and thus persons become ill, poisoned, so to say, through partaking of certain foods or liquids. One may become ill, poisoned, through inhaling the perfume of a flower which to another may afford exquisite enjoyment. Another may become ill, poisoned through the aura of an animal whom another will unharmed fondly caress. Thus, the fact is apparent that poisons, per se, do not exist, but that under certain conditions all qualities are inimical to physical existence.

GENTOLA—As you are aware, doctor, many persons with impunity consume alcoholics and narcotics sufficient in quantity to kill one unaccustomed to their use. How do you account for it?

DR. BLANK—Persons addicted to the constant use of these so-called poisons, gradually become abnormal. The atoms composing their organisms have, so to say, become saturated to a degree that will not admit of the further entertainment of the qualities offered. Just as a fully-saturated sponge, though plunged into an ocean, would reject another drop of water.

We have drifted somewhat apart from our starting point, and I regret to perceive that the lesson has disturbed your serenity, but I feel assured that you desire that humanity may come to realize that in all things cause and effect

go hand in hand. That both in and apart from the physical body, all are their own jury and judge. That mortal life is the preparatory school in which all learn their lessons well or ill, and that on the spirit, as on the physical side, *the school of experience knows no vacation.*

From what I have said you will understand that the effects of some so termed poisons are far reaching. I may add that every emotion of the mind, food, drink, the dyes in textile fabrics, especially for clothing, in fact the atoms composing all substances, more or less affect the physical, consequently the spiritualized soul body. In some persons a certain color or colors produces either exhilaration or depression. They may not be conscious of the cause, though very conscious of the effect. Your strong dislike for wholly black garments is an indication that you should not wear them. *Sensitives never should wear colors darker than the red corpuscles of their blood.* Azure blue, yellow, rose red, very light shades of purple and a certain light shade of green are the colors suited to your temperament. Always, advantageously, you may wear white.

I simply have touched upon some points which, with your and your friends' permission, I may at another time elaborate. In chemistry I am well enough versed to perceive that this is a splendidly equipped laboratory and I learn from his remarks that the stately Professor is a competent Instructor.

During my mortal existence I regarded myself, and was considered, an authority in the science of chemistry, but I have learned that, compared with Ento chemists, I was a mere tyro. They, through a larger knowledge of the wondrous science, have made of the elements tractable servants whose energies are tireless; whose adaptability is limitless.

Madame, the allotted hour has quickly flown. My promise to our mutual friend is fulfilled and with measureless hopes and fervent wishes for the success of your most worthy efforts on behalf of the mission, I must bid you and these friends adieu.

GENTOLA—Adieu, and believe that I greatly appreciate the thoughtful kindness of our mutual friend, at whose request you have afforded me another strange and useful lesson.

DE L'ESTER—Gentola, at present we will look no further through the Galarēsa, but will turn our attention to the zoölogical department of this very comprehensive institution. This great corridor, lined with admirable statuary, gleaming whitely through a luxuriance of palm-like growths and blooming plants, conducts us to this broad flight of steps leading downward to the Rinvoh (aquarium) of which this spacious and imposing landing affords a fine view. You will attempt a description of some of its features.

GENTOLA—Extending eastward and a little northward I see a small lake divided into two sections by—and also surrounded by—a massive stone wall the top of which serves as a promenade on which many persons are passing to and fro. What appears to be heavy metal netting divides the lake into numerous compartments and there are lightly constructed bridges from which attendants are casting food to creatures in the water. A portion of the lake is roofed over by a substantial wire netting, and in many of the compartments are luxurious growths of aquatic plants. The lake extends a little further north than the northern wall of the Galarēsa, and bordering its northern extremity and around on its western side I see a grove of great trees and shrubbery, amid which are large and smaller structures and also numbers of men, women and children, who are

passing from one building to another. In front and toward our right, basking in the vertical rays of the sun, is a huge creature of familiar, if not pleasing, appearance. Do you know its Ento name?

De L'Ester—Were the repulsive creature a denizen of earth we might with propriety call it an alligator. Its Ento name is Inadillo, which I shall translate as scaly armored. It differs from the alligator of our planet in having larger and very protuberant eyes, a shorter and more bulky head, a larger body and webbed legs. It is quite as much at home on land as in the water, but is a very sluggish creature and of a species nearly extinct. The lakes, for there are two, are wholly artificial. One is supplied by fresh artesian water, the other with salt water from near-by Indoloisa, and in their many compartments are specimens of Ento's various amphibious creatures and fishes. Now look into the adjoining wire-covered tank. Ah! you shrink back from the hideous creature moving its sinuous length through the limpid water. Yes, it is a veritable sea serpent, and it has been in this Rinvoh for about fifty years of our time. When captured in Tsoivan Cryfimo, it was about one-third its present length which is quite eighty feet. Extending backward from its neck are large webbed appendages with which it swiftly propels itself through the water. When angered or excited those folds at the back of its broad, flat head are erected and projected forward over its vicious looking eyes, which glow and scintillate in a most alarming manner. George is endeavoring to arouse his snakeship and, evidently, is succeeding. See how he arches his long, slender neck, turning his ugly hooded head this way and that in quest of his disturber. Naturally, he does not find his enemy, and now with hisses of fear or defiance he rushes away, lashing the water into a line of white foam. Now he has

reached the further limit of the lake and is quieting down. George, we echo your *requiescat in pace,* for Gandûlaṇ rushing like a comet through the water is not a pleasing object.

From reliable authority we know that this serpent is the last of his species. In Ento's inland seas there are creatures of allied species, but in comparison with yonder great serpent, now gently rocking himself on the bosom of the tranquil lake, they are quite insignificant. If Gandûlaṇ has not quite fascinated you, you will please turn your attention toward this ungainly object which appears to be intent upon baking itself in the hot sunbeams.

GEORGE—I say, Gentolạ, if we could drop this fellow through space and he should arrive—say, in St. Louis—what do you suppose he would be taken for?

GENTOLA—Soup, I suspect.

GEORGE—Ah, thanks. And what, may I ask, do you imagine the soupmakers would name him?

GENTOLA—Without doubt they would think him a turtle.

DE L'ESTER—Certainly they would, for he differs very slightly from the large sea tortoises of our planet. You understand, Gentolạ, that we are not showing you these creatures for the mere purpose of gratifying a curious interest, but that you may through personal observation, note the striking resemblance of many of Ento's to many of Earth's life forms, and I pray you to observe closely, so that in coming time you may remember the object lessons we are presenting to your notice. I wish to reiterate that advanced Spirits of Planets of our, and of other Solar Systems, unite in declaring that everywhere life expressions are alike or very similar. That dissimilarities through environments pertain more to bulk and density than to form.

As we move along you perceive that these compartments are occupied by a great variety of fishes. Some of huge proportions and voracious enough to devour their attendants; others as dainty as ever tickled palate of an epicure, and others still too minute and pretty to serve a nicer purpose than to flash their scales of gold or of silver within the crystal walls of an aquarium.

In the bass or treble notes of the croakers who hide amid the shade and coolness of those aquatic plants and grasses, is an indication that frogs of various species are quite at home with the eel-like creatures gliding through the water.

With both pleasure and profit we might devote more time to this department, but only a glance here and there is possible, otherwise our observations would fill a tome. We now will pass to the Acclinum (the zoölogical section), where Genessano and another Ento Spirit friend will join us.

Here at the entrance is an individual who regards us with both curiosity and disfavor. Did not the strong bars of his cage interfere he might attempt to resent our gazing at him. That he more or less clearly perceives us is quite apparent, and it is quite as apparent that he does not admire us. He, like many animals, possesses the ability to see what is hidden from the majority of humans. No, neither clairvoyance or clairaudience are in any sense spiritual gifts. They, so to say, are qualities of the personalities of all highly organized creatures, as the human, the anthropoid, the horse, dog and some other animals. These qualities constitute an inner perceptivity of the animal soul, by some of your thinkers designated as conscious mind or objective self. They are independent of physical visuality and are controlled through vibratory activity. You question as to how it is possible for the law

of vibration to affect the senses. I answer that truly, "Nature knows no vacuum," that the atom is everywhere and mind is as much substance as is the body of this forbidding looking creature in whom we see a representative of a species of anthropoid named Bomûz himmû, which in your language would signify manlike tree climber. Grasping with his great hands the strong bars of his cage, he gazes at us as though fascinated, affording us a rather disturbing spectacle. His height, his anatomical structure, his intelligent expression and pose, is painfully suggestive of a low type of the human, to whom in no sense is he allied. George, he does not regard your friendly advances with favor, he shrinks away from you, but his deeply set gleaming eyes, drawn lips, and gnashing teeth, indicate a disposition to defend his rights. If you feel poetically inclined in this adjoining compartment, is a subject for lachrymose verse. Bomûz's mate evidently is in a very despondent condition; her long, coarse hair falls over her low, retreating forehead; her face is buried in her great hands, and she is a picture of utter dejection. Pining perhaps for her home and friends in some tropical jungle, or for orphaned children, bereft of a mother's tender care, or who knows but that she bemoans a forsaken lover, or——

George—Since you have grown so sentimental I shall not be surprised to soon find my occupation gone. All I ask is that you shall wear your laurels as modestly as ever I have worn mine.

De L'Ester—With your illustrious example ever present I shall endeavor to emulate your exalted virtues. In the meantime, Madame Bomûza, aroused from her melancholy mood, appears to take a lively interest in Monsieur Bomûz who utters peculiar sounds, pounds his hands against the bars and probably is informing her of the proximity of strange, sinister looking beings. That she now perceives

us is evinced by her alarmed manner, whimpering cries and poundings on the bars of her cage which have attracted the attention of a keeper who hastens in this direction. Yonder, too, are our friends hastening to join us. Lohaû, Lohaû ēmanos, you are as welcome as you are prompt in keeping your appointment. Ha-Moûfih, the favor of your presence with us is esteemed at its full value.

Genessano—Gentola ēmana, one is with us who has not been so long in our spirit world as have Inidora and I, consequently he possesses personal knowledge of events transpiring on Ento during recent times. Like my brother and myself, he does not at all understand your language, and as a means of communication with you he must avail himself of De L'Ester's kind assistance. It is my privilege and pleasure to make known to you, Ha-Moûfih Adassi, whom we all hold in our hearts as a dearly beloved and valued friend.

Gentola—I regret that I cannot converse with you directly, but through this kind interpreter we shall become acquainted and I shall hope to find myself no less in your favor than are these our mutual friends.

Ha-Moufih—Gracious lady, I salute you and owe you thanks that you receive me so courteously. I too regret that we cannot more readily exchange converse, but doubtless a degree of patient persistence will suffice to make us mutually understood.

In accordance with a prearranged plan I shall undertake a relation of some events which may serve to illustrate certain points. To do so will oblige me to be more prominently personal than I could wish, but you and our friends will excuse my using such means as may seem best fitted for the accomplishment of a desired end. At the time of my birth my father, Ha-Moûfih Adassi, was governor of the Province of Ondû. I being the first born of my parents

was given the name of my father. You may not have been informed that on Ento nearly always the first born son takes the name of the father as the first born daughter takes the name of the mother. I am aware that with much of Ento's history of the past four centuries you are acquainted, so for the most part I shall confine myself to a relation of events occurring within the years of my mortal existence, and of those following my departure into Ento's Spirit World, where quickly I learned the law of return into mortal conditions, and thus through observation and association with recently freed spirits I have kept myself informed as to many things relating to Ento's peoples and affairs to which I may find it expedient to refer. During my youth I attended several Institutions of learning, but the greater part of my education I received in this Galarēsạ of Camarissạ, and when my parents considered me sufficiently advanced in age and in my studies, I, with other youths under the care of a guardian, were permitted to travel through foreign countries, observing the peoples, their customs and attainments with such other features as might afford us a general knowledge of Ento.

An exhaustive investigation of natural history possessing for me an absorbing interest, on my return home I besought and obtained permission of my parents to, in my own way, pursue the engrossing study which during the remainder of my mortal existence largely occupied my time and attention.

At this moment it occurs to me that to avoid confusion of mind it may be well for me to use your standard of time. Also to state that I date my birth at a time corresponding to about the middle of your seventeenth century, hence am an Entoan of a comparatively modern time. Ere I began my journeyings a quarter of a century of my youth had

elapsed, and the close of another twenty-five years found me still a wanderer over the lands of Ento. During all these years my restless mind and untiring investigations led me to an exploration not only of easily accessible climes, but also of the planet's frozen extremities. Doubtless you have become informed that air transports traverse the entire planet, and that wherever necessary or desirable, stations for the convenience of travel and commerce long have been established. Thus favored I pursued my travels until, save for one extensive equatorial region far westward of Indoloisa, of which presently I shall speak, I had traversed the entire surface of Ento.

My absences from Camarissa were of longer or shorter duration, but the love of my pursuit so grew upon me that only affection for my aging parents drew me to the arms ever ready to welcome me. Early in my fifty-second year my mother passed to our Spirit World. My father, grief stricken and aged beyond a century, quickly followed her, as, I then believed, into endless silence, but as I now know, into realms inconceivably glorious. Thus I became hereditary governor of Ondû.

Much against the wishes of my parents I had not married, my pursuit affording me little time or inclination for the society of women. Then, too, early in my youth I had observed that the most poignant sorrows had their roots in human affection; that those who loved least, sorrowed least. With pitying eyes and a pained heart I had often had occasion to sympathize with those whose light of life went out, when death tore from their clinging arms their dearest ones, and I fully realized that should I allow myself the ecstasy of loving an adorable woman I should only be courting for her or for myself eventual despair. So I did not marry.

On becoming governor of Ondû I learned that the duties

of my office and other affairs left me insufficient leisure to care for the valuable collections of many years, and I resolved to add them to the already priceless treasures of the Syffondû (museum) of the Acclinum (zoölogical department) and the Rinvoh (aquarium). During my wanderings I had from time to time become possessed of strange creatures, some living, some dead. The water serpent, which I learn you already have seen, was captured in Tsoivan Cryfimo, which is one of a series of salt lakes, or, as De L'Ester terms them, inland salt seas, nearly on the opposite side of Ento. At the time of his capture Gandûlaṇa was about one-third his present size and I had been governor of Ondû for quite forty years. Three years later I passed to our Spirit World, and my paternal uncle, Undą Gamondą, became my successor, but only for a period of twelve years, when he followed me, and his son, Undą Gamondą, became and at this time is governor of the Province of Ondû. Thus you may perceive that Gandûlaṇa is not in his early youth. How long he may yet survive as the last of his species no one can say.

Undą Gamondą is a learned and most admirable man, under whose administration this Province is most prosperous. Under his fostering care manufactures, arts, sciences and industries are afforded every possible opportunity for favorable progress, and those engaged in the cultivation of the wonderfully productive irrigated lands which occupy the entire Province of Ondû ever find him more than willing to further their interests. He is an artist, too, of excellent ability, and on yonder ornate pedestal symbolizing Commerce and Agriculture is a statue, the work of his dexterous mind and hands, which is admirable enough to command attention and high praise. In the poise of the noble head, in the expression of the intellectual and extremely handsome face and in the majes-

tic pose of the stately form, true genius has found fine expression. Unḍa Gamonḍa, artist and kinsman in saluting this symbolic marble I salute thee, and in the world of spirits one day I shall meet thee face to face.

You are aware that the Entoans have no knowledge or even hope of a continuity of life, so you may believe that when in our Spirit World I became conscious of the stupendous, the glorious, fact that I still existed, and that my dearly beloved ones who had preceded me were embracing and greeting me, I was overwhelmed with amazement and a joy so profound that for a time I found no utterance. Oh, the wondrous delight of finding myself young and strong, with all my faculties enlarged, and yet the greater delight of realizing the presence of those over whose ashes I had shed many bitter tears. I was as one intoxicated. I rushed hither and thither, eager to behold the strange, beautiful World of Spirits. I took no thought of the past or of Ento. I lived, I lived, and the unlooked for joy of it for a time rendered me oblivious of the memories of mortal existence, but ere long they revived, enkindling a desire to visit scenes which were still dear to me. Under instruction of friends soon I learned to accomplish my desire, and since then it has been my duty as well as my pleasure to frequently revisit Ento. Thus I have kept in touch with such events and conditions as concern its peoples.

I shall now speak of a past which also in a measure will involve mention of more recent times.

About ten years prior to my demise a party of adventurous hunters journeyed to a far northern region known as Tsomaṇa. It lies well within the Arctic Circle, where in certain localities, are great mining interests and a dense population. Well equipped for their purpose these hunters journeyed by air transport to one of the mining centres,

thence by other means they sought the habitat of a species of animals of a very fierce and courageous nature. De L'Ester and others have informed me that on your planet there is no weapon even remotely resembling our yarû-testo, which is an electric instrument of deadly power. With it some of the animals were slain and several of their young captured and brought to this Acclinum, where, in apartments sufficiently cooled, they grew to maturity, and since then largely the Acclinums of other countries have been supplied from their increase. Perhaps you may not have been told that through various natural causes animal life on Ento is not very abundant, more especially domestic animal life. The animals of whom I have spoken are known as gowhya, and if it may please you to enter their abode you now may do so.

GENTOLA—Am I dreaming, or have I suddenly dropped into an Earth cavern? Surely those are bears or animals very like them. Now that I look more closely the resemblance is not quite so striking. Describe them? I will try. They are larger than any bears I have seen. Their limbs are long and so are their bodies, which are not very bulky. Their heads are large in proportion to their bodies, and their necks are longer and more slender than are the necks of our polar or other bears. Their long, drooping ears and deeply set eyes give them a peculiarly sinister expression, and with their enormous, savage looking jaws and huge feet, armed with long, sharp claws, they look as though they in an instant might tear one to bits.

GEORGE—Gentola, come here. See these cubs, they are not at all repulsive in appearance.

GENTOLA—Oh, the queer looking little creatures. How soft and pretty their brown hair is. It seems a pity that they must grow to be such big, savage, shaggy haired, ugly animals as are their parents.

De L'Ester—In appearance and characteristics these animals are enough like our polar bears to claim close kinship with them. They are hibernating animals, as are some others of Ento, but their present environments are not conducive to that habit, and it is growing less and less marked. If your curiosity is satisfied we will look elsewhere. Our dear friend Ha-Moûfih's visit with us will be so brief that we must take advantage of its every moment.

Ha-Moufih—Friends, I regret that I can remain with you for only a limited time. I, Gentola, am in our Spirit World a teacher of natural history, but for a purpose have been assigned for this duty which affords me much pleasure. On my return to my pupils we will visit and investigate a planet on which De L'Ester was once re-embodied. Where is it? In the constellation known to you as the Great Dipper. The planet is in the angle between the handle and the cup. No, neither these friends or I are sufficiently progressed to journey beyond certain limits. Yes, it is a great pleasure to visit other planets with my pupils who like myself ever are eager to observe, to compare or to demonstrate and then to return to our own place to dear friends, and to further study. Because of my limited stay with this Band you have been turned aside from observation of the Cominą daą (class rooms), but later that will be resumed.

You have seen Bomûz himmû, one of the largest of the A-Mûistaą (anthropoids). Now you will see one of the most remarkable members of the A-Mûistą family of this or of any planet we have visited. We desire that you shall describe it.

Gentola—Stretched along on a thick limb of a low, wide spreading tree is a creature so very human in appearance as to be unpleasant to look at, at least it is to me. It is as tall almost as am I, and that is five and a half feet. Its

body, hands and feet are extremely like those of a human; were its head equally so I should feel rather abashed to be standing here staring at the sleeping creature. Its arms clasping the limb on which it lies, are quite shapely, its legs less so. Now it opens its large, expressive eyes, raises its head and evidently is observing us. Its head, in proportion to its body, is rather small, the forehead narrow, low and retreating. Falling over its forehead and eyes is a white, silky fringe, which is in strong contrast with its very dark gray covering of short, coarse hair. To me its oddest feature is its long, white beard, falling over its breast. As George approaches it it grows alarmed and now it scrambles feet foremost to the ground, and on its hands and feet rushes away in long leaps. Really, it is so like a human that it is revolting.

Ha-Moufih—Kyn-nûynạo (tree dweller) is what the Entoans name this species of anthropoid. Structurally this tailless animal is very like the earlier human forms of young planets. Its most marked unlikeness to them is in its head and face. There, ages ago, as is evinced in fossil remains, development came to a conclusion.

At no great distance from Indoloisạ's western shore its waters encompass an island of considerable area, which is clothed with gigantic trees and luxuriant vegetation. This island is inhabited by a peculiar people who for many centuries have led most peaceful, uneventful, secluded lives. For the most part their priests are their teachers, not only of religion, but of such educational branches as are not sufficiently advanced to come within courses of instruction of educational institutions. The island is very salubrious and so prolific of grains, fruits and fine woods, that air and water transportation are in constant demand for carrying to other parts these and other products. In the interior of the island the kyn-nûynạo find their habitations in the

gigantic bûḍaṣ tree tops, where their young are born and reared with watchful care, their human neighbors regarding them with a sort of veneration. Never wilfully are their homes disturbed, and only by order of the supreme authorities is any one permitted to capture and remove one or more of the creatures. Then it is done under protest of the islanders, who consider them their especial possession. They do not breed in or long survive captivity, yet when placed anywhere away from the island they never attempt to escape.

Darwin, your great naturalist and my friend, pronounces the kyn-nûynạo a marvel of structural formation, but like myself, he considers the line of demarcation between them and the human as being sharply and unmistakably defined.

In this Acclinum are representatives of all the existing animals of Ento, but for lack of time we can only glance at some of them as we pass along. Those small animals racing across the sward and through the branches of the trees are of the A-Mûistạ family, and in some localities they so multiply as to become pests. They are very cunning creatures who are given to forming themselves into multitudinous bands, and with a unanimity denoting an understanding of the situation, they swoop down on fields of grains and fruits, eating their fill and deftly carrying off all that their hands will hold. Yonder are two of the little creatures engaged in conversation. One chatters and gesticulates, the other emits some faint, listless sounds. Now the chatterer grows excited and angry, and the other shows its sharp, white teeth and breaks away a little, followed by the aggressor, who strikes out with one hand, now with the other, dodging return blows as it scrambles to the ground followed by the other, and now they are joined by a number of their friends and foes, who are all scratch-

ing, screaming, biting and altogether behaving in a most unruly manner.

GENTOLA—Certainly they are very amusing, droll looking little animals. Their round, upright ears, small, round heads and impish faces give them the appearance of aged dwarfs. See how they wrap their long tails around the tree branches and swing to and fro like so many pendulums. Yes, George, I should like one for a pet, and really it seems strange that I cannot carry anything back to Earth. This body of mine appears to be as substantial as my physical body, and often I forget that I am millions of miles away from it.

GEORGE—After you shall have again become a fully freed Spirit you soon will lose all sense of having possessed a physical body, from which, as you are aware, your spiritualized soul body differs only in being composed of more sublimated substance.

HA-MOUFIH—Pardon my interrupting you, but we must attend to more commonplace matters. Here is an animal nearly allied to bomûz and bomûza. One of the peculiarities of this species is that always they build their homes near fresh water in which they delight to pass much of their time. They are known as the frilvodii (housekeepers) from the fact that their habitations in the loftiest trees are constructed on a special plan and are kept with much neatness. Observe how this one picks up particles from the floor, thrusting them outward through the bars of his cage. He is a much handsomer animal than is bomûz and the expression of his eyes is remarkably amiable and intelligent. A keeper is entering the cage and frilvodii rushes at him and embraces him, rubs his face against the man's breast, emitting soft, plaintive murmurings suggestive of pleasure and affection. Now he discovers something in the keeper's hand and playfully but

earnestly wrestles for its possession, the keeper tantalizingly holding it out of his reach. Frilvodii is a cunning fellow and while he pettishly goes into a corner of the cage and covers his face with his hands he peers between his long fingers at the amused keeper who shows him a luscious scarlet etzą (a sweet, pulpy fruit resembling an orange), coaxingly entreating him to come for it. Finding his blandishments of no avail the keeper tosses to him the fruit which he deftly catches in his hands and proceeds to eat it with evident satisfaction and much daintiness.

During my early wanderings I captured a young male of this species and sent him to my parents, who made much of him and he grew to be a general favorite. His intelligence and affection were indeed remarkable and he was permitted to roam at will through our residence and grounds, playing with children, who taught him to carry things and to accompany them in their rambles and frolics. What most delighted the creature was to be arrayed in garments such as the children wore. On such occasions his pride and satisfaction knew no bounds. Once, while decked out in some cast-off finery something angered him and in his fury he rolled over and over in a pool of water, and when he came to his senses he found himself very much bedraggled and the children laughing in derision at his forlorn appearance. Seeming to realize his ludicrous plight, he tore off every shred of his garments and with an air of intense mortification, fled to his own domicile. For some time he refused to be adorned, but finally his vanity got the better of his ill humor and again he strutted about decked in gorgeous habiliments. Poor Dēho; a host of his friends sincerely mourned over his unlooked for, his untimely end. Climbing to the topmost branches of a lofty tree for fruit he attempted to carry

some down to the waiting children, lost his footing and falling to the ground was instantly killed.

GENTOLA—It seems to me that I have seen an animal like this, but I do not recall when or where.

DE L'ESTER—We have been expecting you to see the resemblance between this living creature and his metallic representative in the mansion we looked through during an early visit to Ento.

GENTOLA—Ah, I now remember.

HA-MOUFIH—We now will proceed to the Rinvoh (aquarium) where, under a wire-covered space you will see some creatures which ever are the marvel of Ento's naturalists and ornithologists. The habitat of the progenitors of these singular birds, perhaps I should say water fowl, now so serenely floating on the bosom of the little lake, is far westward of Indoloisa, and is a considerable body of salt water which, until quite recently, was so out of the route of general travel as to be little known to modern Entoans. Yes, once the entire region between it and Indoloisa was densely populated, but during many centuries preceding my birth it, like other unirrigated equatorial regions, was too arid for occupation and few cared to traverse its wastes.

The wings of those great creatures have an expanse of from twelve to fourteen feet, which, with the broad, strong membrane connecting wings with thighs affords a tremendous lifting power, enabling them to rise with marvellous velocity to a great height. When in flight their long tail feathers spread like a huge fan, not only augmenting the rapidity of their flight but steadying it. Observe their feline heads, which, like their short, thick necks, are covered with feathers so minute as to resemble hair. Instead of bills they have protuberant mouths lined with a bony structure in which are embedded short, sharp

teeth with which they can, as once I learned to my cost, inflict severe injury, though really they are of a gentle nature, as is evinced in their large, mild, fearless, inquiring eyes.

When fully grown, from tip of mouth to tip of tail, they are about eight feet long. Their great plumed wings and tails and their heads so feline in form and appearance suggest the idea of composite creatures, partaking of the characteristics of both bird and animal, and when in flight they present an imposing but most uncanny appearance. Only the males have mottled plumage; the females uniformly are of a dull brown color.

As I have stated, west of Indoloisa is an extensive region which, for many centuries, has been a desert waste, which has been shunned and left to the forces of the hot winds, ever blowing its loose sands in blinding, stifling clouds over its levelled surface. Recently air transports passed over this forbidding waste, but at the time of which I shall speak, practically it was nearly an unknown land. Prior to the death of my parents I, with some scientific friends, some students and attendants, were, for the purpose of ascertaining the feasibility of reclaiming some portions of the waste lands, exploring the desert, which, to our inquiring minds, offered many attractions. Leisurely we had journeyed from southward to northward, but we were very weary, as were our milch and burthen bearing animals, who were panting from fatigue and the excessive heat. Overhead the azure sky was like a great canopy in which the glowing sun with slanting beams gave promise of the longed for coolness of the approaching evening. Suddenly, high overhead appeared a large, shadowy form, flying with exceeding swiftness. As it flew farther away our gaze followed it with eager curiosity, for in our indistinct view of it we recognized that it was a bird quite un-

known to us. When it had almost disappeared from our view it turned about and with incredible velocity came toward us, curiosity seemingly impelling it to a closer scrutiny of our party. When nearly overhead, in ever narrowing circles it dropped lower and lower until it was no more than two hundred feet or so above us. A strange bird, cried some. A winged animal, cried others. A monster, was the final verdict of all. As it gazed at us curiously and apparently without apprehension, we, agape, stood as though spellbound. With much astonishment we observed that apparently it had become motionless above us, and we distinctly heard a humming sound with rising and falling inflections which we supposed were vocal notes, but later we learned that the sounds were occasioned by the rapid vibrations of a peculiar wing attachment. For a short time the creature remained intently regarding us, then swiftly, in ever widening circles, it rose to a great height and again flew westward.

With the enthusiasm of one whose bent of mind mainly is in one direction I at once resolved to search for the habitat of our strange visitor. Of the islands of Indoloisa's waters and of its boundaries southward and northward we possessed accurate knowledge. With its immediate western shore lands we also were acquainted, but of the desert extending far westward we knew comparatively little. After counselling together we decided to proceed northward until we should reach an irrigated region, where we would rest, supply ourselves with food and possibly with some information relating to our strange visitor. Four days' travel brought us to the northern limit of the desert and to a pastoral people inhabiting the irrigated productive lands extending along its arid border. From them we learned that only very recently had any one beheld the great birds, whose lofty flight precluded more than an in-

distinct view of them. That it was thought that they made their home near Loisą Rûmēsą (Rûmēsa, a goddess), which with burthen bearing animals we might reach in about six days. That Loisą Rûmēsą was a body of fresh water we knew and that its northern shore was waste and uninhabited we also knew, so, with some misgiving, but with determination to succeed in our quest we left our hospitable entertainers and travelled westward along the northern limit of the desert, gathering such information as might serve our purpose of a coming time. So impatient were we to reach Loisą Rûmēsą that we travelled early and late and the afternoon of the sixth day brought us to its northern shore, where its sparkling waters sharply indent the sandy waste.

It is a matter of regret to your friends, and I doubt not to yourself, that an attempt to impress upon your memory anything of a technical nature immediately arouses your cautiousness and renders you so positive as to be unreceptive. No, I shall not vex you by attempting to urge you to give the latitude and longitude of localities.

Gentola—Do not, please, for I so fear mistakes that I cannot risk making them. I do indeed regret that I possess such an inconvenient mental trait, for I have found it so much in my own way that I do not find fault with my Spirit friends for objecting to it.

George—Never mind, Gentola, we are glad enough to take you as you are and thankful that you are no more objectionable.

Ha-Moufih—You understand George's badinage, and you also understand that I do not mean to chide you. On the contrary I am surprised and delighted with your docile and matter-of-fact manner of accommodating yourself to an experience that well might overwhelm you.

Loisą Rûmēsą is about one hundred and forty miles long

and nearly one-third as wide. On the west its waters wash the base of a low, picturesque mountain range named Diafa-avina (many hued), which, from northward to southward extends the entire length of the lake, thence curving eastward it grades itself into inconsiderable hills, which at length are lost in an irrigated fertile plain. Your friends contemplate showing you Loisa Rûmēsa, but I shall not have the pleasure of accompanying you.

For seven days we remained on its northern shore where nearby was some herbage for our animals, and constantly we were on the lookout for the great birds. Each succeeding day brought us only disappointment, yet did not lessen our ardor or determination to find them. Then, slowly, for three days we journeyed along the eastern shore when again we encamped amid a broken, fertile space of considerable extent. Here we found herbage and wild fruits in abundance, and such numbers and variety of birds that the air was vocal with their notes. Water fowls, too, of various kinds made of the rocky locality a breeding ground and the contents of their nests afforded a welcome addition to our food supply.

During our first day in our new camp my eyes continually scanned the sky and the surface of the lake but the sun disappeared beyond the mountain, and the shadows of night, lighted by Entola and Ementola (Ento's moons) brooded over the quiet water of Loisa Rûmēsa. Scarcely had twilight deepened into darkness when our ears were assailed by murmuring musical sounds interspersed with harsh grating cries and sharp hisses, and by the dim moon light we perceived huge, shadowy forms, slowly descending to the quiet surface of the lake where they remained silent and apparently motionless. The night waned, and earliest dawn illumined a scene so weirdly strange that our hearts beat with unwonted celerity. High up in the quiet air,

so high indeed that they appeared like mere shadows, ten of the great birds with wide-spreading wings sailed in circles or were as motionless as the stars, which yet were shining dimly. So startling, so unusual was the spectacle that our attendants were quite alarmed; even our animals grew restless, crowding together in evident terror. As dawn brightened into day and the sun arose above the horizon the creatures slowly and with the same peculiar humming sound, descended to the bosom of the lake where, for a time, they were rocked by the undulating waves, then, in a body, they arose to a great height and flew westward. During fourteen days they came at nightfall and in the morning disappeared, always in the same direction from which we inferred that elsewhere, while the females were brooding or rearing their young the male birds made of the shallow waters of the eastern shore of Rûmēsa, a night resort; so, patiently we awaited developments. So fearless were the creatures that frequently they swam ashore, walking leisurely along its margin and eyeing us with amusing curiosity, but when we attempted to approach them they hissed sharply, and, stepping into the water, swam away. We might have killed or captured the great fearless creatures, but such an ignominious act was far from our thoughts. It seemed little less than a crime to disturb their serene confidence in their security, so while we closely observed their habits we were careful to neither molest or alarm them. At nightfall of the fifteenth day among the creatures, for a time there was an unusual commotion, followed by profound stillness. At earliest dawn there was the usual rush of wings and upward flight of shadowy forms, and when the light grew strong enough to see objects clearly the sight that greeted our eyes filled us with amazed delight. Leisurely moving on the bosom of the lake were seven great birds of a dull brown color and of

the same species as those sailing overhead. Each female was accompanied by one or two young birds about as large as a—Ah, De L'Ester, to what shall I compare them? A duck? What a droll word. Later we learned that on the mountainous, western shore of Loisa Rûmēsa the young had come into existence from whence on the broad backs of their mothers, who now solicitously were caring for them, they had been borne hither. At once we set about arranging for the conveyance of some of the young to Camarissa. As we were provided with water tight receptacles in which to place them, it only remained for us to learn how the little creatures were nourished. This we quickly observed was accomplished through their mothers feeding them small fishes, or larger ones torn in bits by their strong teeth and webbed talons.

All things being in readiness we launched our portable boat, and easily captured three pairs of the pretty struggling creatures. To our surprise the parents offered but slight opposition, and quietly followed their progeny quite to the shore, then turned and swam away.

Early in the dawn of the following day we began our return journey to Camarissa. That we might remain within easy reach of fresh water and live fishes we travelled southward along the eastern shore of the lake. Five days brought us to its southern extremity, and at the close of two days' further travel in a southeasterly direction, we arrived at an air transport and Tuzamo Station, and quickly thereafter we and our captives were in Camarissa. Not all of them, however, for two had succumbed to the vicissitudes of the journey.

This great wire-covered compartment afforded the survivors conditions suited to their requirements, and although the young creatures were very delicate, one male and two females survived, and during after years their offspring

so increased in numbers that several pairs have been presented to other Rinvohs. They are known as gariffo tsûvon (bird of the cloudgod, Tsûvon). No, they are neither long lived or of a migratory habit, and previous to our unlooked for discovery of them they were thought to be an extinct species, and strangely enough, within a few years afterward, not one in a wild state survived.

De L'Ester—Gentola, again we are holding you too long, and at once must return you to Earth. It might be wise to defer for a few days your next visit to Ento, but as Ha-Moûfih soon must leave us, we greatly desire that you shall be with us to-morrow. If we find you unequal to the journey, we will not risk your safety. Previous to coming to you we propose that Ha-Moûfih shall attempt a short visit to Earth, so we will not be with you until two o'clock P.M. Now, George and Inez will convey you to your home where you must *rest, rest, rest,* and where ministering loving ones will strengthen you.

Info oovistû.

CHAPTER XI.

IN THE GALARESA.

De L'Ester—Comment vous portez vous, Madame Gentola. Ha-Moûfih is with us and awaits your greeting.

Gentola—Ento friend, I cannot find words with which to express my surprise and pleasure that you are here.

Ha-Moufih—Your kindly welcome assures me that you do not consider my presence an intrusion. Yes, since passing to our Spirit World I have visited many Planets, inhabited, or, as yet, uninhabited by humans, but, until now, neither my inclinations or duties have brought me to Earth. Now that I have had a cursory view of the natural divisions of your planet, of its scenery, its peoples and the expressions of their spiritual and intellectual growth, I perceive that in their characteristics the Entoans and Earthians are very much alike. Upon visiting planets other than their own, spirits of a scientific turn experience great surprise at the striking resemblances existing between all planets approaching a like degree of evolvement. Really, bulk, density and atmospheric conditions constitute the most noticeable differences. Yes, through our own observation and that of Spirits far more exalted than are we, we are convinced that everywhere the human, the God man, is expressed in the same form. I too regret that for the present I can devote no more time to observation of all that pertains to Earth, but, like the swiftly flowing waters of a stream, the days glide by, and ere many years shall have elapsed you again will be a freed spirit, and then we both

may become better acquainted with your Earth-World, of which you know comparatively little. But I detain you, and De L'Ester grows impatient to be off. With your and George's permission, I will assist you.

Yes, the view is indeed grand. It is well that mortals have no conception of what awaits those who have fulfilled the laws of their being, otherwise their physical existence would be unbearable. I have been told that you greatly regret your inability to remember all that occurs during your absence from your physical body. Were it possible for you to fully retain such memories you would become unfitted for the performance of the duties of your daily life. I also have been informed of the vicissitudes of your present embodiment. Of how you have combated seen and unseen difficulties. Of what your spirit friends have had to overcome in turning aside your aspirations in directions that would have unfitted you for this mission for which you were brought into the mortal plane. Unwittingly you have been building better than you have dreamed of. Sometimes in joy, sometimes in sorrow, yet ever you have been building the conditions of a higher, a more comprehensive existence.

Yes, we near our destination and our friends have preceded us to the Rinvoh. Ah, how the memories of this scene hold me as by the links of an unbroken chain. So intimately was my mortal existence connected with all relating to this great Galarēsą that, as I gaze upon the stately structure adorned by most artistic statues, beautiful fountains, groups of towering Bûdas trees, an endless variety of blooming plants, the Acclinum (zoölogical department), the Rinvoh (aquarium) and other admirable features, all forming a most comprehensive educational system, memory recalls bygone years when I believed, as all Entoans still believe, that the present existence was all of

life and that to fulfill to the utmost all righteous obligations and duties should be the chief pleasure of the life graciously bestowed upon His children by Andûmaṇa, the All Wise, the Loving Creator of all things. This rule of righteous living requires no amendment; but, alas, obligations and duties fulfilled do not fill the measure of human happiness; one also must possess assurance of a to-morrow with all its possibilities. The present, which offers no promise of a joyous to-morrow, is as a night with no promise of the dawn; and thus it is with the Entoans, who cherish neither expectation or hope of the joyous to-morrow of continuous existence. That they may deserve the favor of Andûmaṇa and His all Seeing Messengers their every thought and act is in accordance with the teachings of the Holy Writings which, indeed, contain many exalted precepts, but no intimation of continuous existence.

De L'Ester, you are most patient in your endeavor to convey to Gentoḷa a sense of what I wish she might directly understand. I shall regret if I may weary both you and her.

De L'Ester—Be assured that we are interested, not wearied, auditors. Gentoḷa says that she will look forward to the time when she will be free to journey with you from world to world and, like you, be able to retain memories of all the wonders of Spirit existence.

Ha-Moufih—Knowing that the desire will bring its fruition—its joyous to-morrow—we contentedly will await its certain coming.

We now will join our waiting friends. Ah, George, I see that you are observing an old acquaintance of mine, but I doubt if he will inspire in you a spirit of poesy. Is he not a pompous, self-conceited looking creatutre? Gentoḷa, you will kindly attempt a description of this impersonation of arrogance.

GENTOLA—I fear that my ability is inadequate to a description of the creature. He is nearly twice as large as an ostrich and his legs are so long and stout that he appears to be walking on tall stilts. His feet are webbed and of surprising length and breadth, as well they need be to support such a huge body. In proportion to his size his head is rather small. It abruptly rounds up from his long and very broad bill, and is surmounted by a large tuft of beautiful, snowy, drooping feathers. His neck is extremely long, slender and very erect and, like his body, is covered with an iridescent admixture of black, green, purple and bronze plumage. His wing and tail feathers are long, abundant and, like his plumed crest, snow white. As for his large, staring eyes, they are the coldest, haughtiest, disdainfulest eyes I ever have beheld. As he majestically struts away he is the impersonation of an aristocratic, an ineffable swell. Really, his airs are most amusing, and certainly he is a very handsome bird.

HA-MOUFIH—So he is, and, notwithstanding the cold, supercilious expression of his eyes, he has a not unamiable disposition, though I must say that his virtues are of a rather negative character.

I caught him in his very early youth and he is the sole survivor of four of his kind. When I brought him here from his semi-tropical home, I did not anticipate that he would outlive me, but he has and looks as though he may survive for years to come.

This species of bird is known as Vûlnạ-kymos (crowned majesty), and they are found in but two localities. Only when desired for some Rinvoh do the authorities now permit them to be disturbed. In habit they are semi-aquatic, and they build their nests on the margin of bodies of fresh water. Two years previous to my passing to our spirit world a strong desire for exploration overcame me and, with

a scientific friend, some attendants and necessary supplies, we took passage on an air transport to a station on nearly the further side of Ento, but in a latitude approaching the Temperate zone. There we procured some burthen bearing animals and in an aimless fashion began a journey which would terminate when my appetite for wandering should become satiated. The charm of feeling myself free from cares, which never were to my liking, delighted me and for nearly two days we leisurely wandered along the shore of a considerable fresh water lake known as Loisą ą lûtyēnos (lake of rushes), so shallow, so limpid, that when rowing in our portable boat, we plainly saw fishes, large and small, darting hither and thither through its greatest depths, which were thickly grown with rushes, rodels and other aquatic plants. Along the shore large trees and a close undergrowth of shrubs rendered our progress rather tedious, but as we were in no haste we and our animals enjoyed the shade and coolness of the forest, which like a wall of living verdure, encompassed the lake. Toward evening of the third day we came upon a small, cleared place on the margin of the lake and an unexpected scene which quite upset our gravity. In the shallow water of the shore line amid a luxuriant growth of grasses, rushes and weeds, was a huge nest built of sticks, stones, grasses and clay and, with a leg on either side, the body of a large and consequential looking bird rested on its summit. Evidently he was on guard duty and did not enjoy it. His attitude and preoccupied manner were sufficiently droll to cause us to burst into laughter. The unusual sound alarmed him, but courageous and faithful to his charge he stanchly remained on the nest, loudly calling to his mate who, at a distance, was feeding among the rank growths of the shallows. Instantly, with shrill cries and hisses, half flying, half running, she rushed to the defense of her pos-

sessions. Our attendants drew further away, but that we might observe the creatures, my friend and I secreted ourselves amid the underbrush. The two birds held a hurried consultation; then the female shaking her beautiful plumage dry, with one leg on either side of the nest brooded over its contents while the male bird in stately but watchful fashion promenaded in the margin of the lake, now and anon unbending his dignity that he might snatch from the water some unwary fish or other creature.

I was not unacquainted with this species of water fowl, but at that time our Rinvoh did not possess them, and as then there were no restrictions against our doing so we resolved to await the appearance of the young brood which we would transport to Camarissa. The brooding time being well advanced, on the morning of the third day of our waiting the birds exhibited much excitement, shaking themselves and uttering low cries, while, gazing into the nest from whence came a sound of continuous chirping. The parent birds were most devoted in their attention to their young; one or the other continually bringing them food and not for a moment were they left alone. On the morning of the third day of their advent, with her bill the mother lifted them one by one from the nest, dropping six downy little beauties into the shallow water, where they paddled about in apparent enjoyment. At sunset she carefully deposited them in the nest, hovering over them while her mate quietly, but alertly, watched by her side.

The young birds grew prodigiously and in a few days were able to care for themselves and were no longer returned to the nest, but, with the parent birds rested in the margin of the lake. When old enough to be removed with safety, at nightfall I cautiously approached them and with a large net captured the entire brood. The frightened parents fled away in the darkness but soon they returned

and finding their young gone their cries of distress resounded through the night. Their grief so appealed to my sensibilities that in the morning I returned to them two of the captives, over whom there was great rejoicing. In a commodious water receptacle the four young birds were conveyed to Camarissa and placed in this Rinvoh. Later on I gave to the Rinvoh of Dao a pair of them. The mate of this lonely widower lived until three years ago, and now her prepared body graces a space in the Syffondû.

The incidents I have been relating may appear to you somewhat trivial; they are intended to serve the purpose of acquainting you with certain life forms and conditions of Ento, thus enabling you to draw comparisons between what may come under your notice on this planet and such forms and conditions as you may have knowledge of on your own. After a glance at the creatures occupying compartments on the further side I shall regretfully leave you. Here are shell covered reptiles which Agassiz says are very like some of your salt water reptiles. This unhandsome creature, sluggishly lying in the shallow water of its capacious tank, is nearly one-third as broad as it is long, and its length is quite twenty feet. The large brown and white scales covering its body are erectile, as are the smaller ones on its long, slender neck to which its long, narrow head and vicious looking eyes give a serpentlike appearance. Now, as it moves into deeper water, one sees the dull orange color of its belly. Its tail, with which it partly propels itself through the water, opens and closes like a folding fan; see how it curves under, then is projected outward with much force, impelling the creature onward. You perceive that in swimming it also uses its short, sinewy legs and webbed feet. It is strictly a water reptile, never venturing into shallower water than that of the tank. It is known as

Pylo-akēdon (scaly armored), and is a species of reptile nearly extinct.

Here are other water creatures which, in structure and form, are said to closely resemble life forms of Earth. On other planets I have seen very similar forms.

Of course only a limited number of Ento's various aquatic creatures find homes in the different compartments of this Rinvoh, but they represent both the rarest and the commonest species. The collections of the Acclinum and Syffondu (museum) are very comprehensive, the latter containing a representation of life forms of the remote past and of more modern times. In the Acclinum the collection of fossils is very curious, but as you will be shown all that may be considered necessary for the purpose in view, I need not particularize.

Gentola, the moment has arrived when, for the present, I must leave you and these friends. It would delight me could I remain with you and them until the consummation of this mission, but it cannot be. May the Divine Spirit of all that is unfold in us a fuller consciousness that only through earnest endeavor can we attain to higher Spiritual planes of being. Emanos, Info covistû.

De L'Ester—We now will proceed to the arbor where a learned Ento spirit, Zenesta Hao, will join us. He is a kinsman of Inidora and Genessano, and once was a teacher of languages in this Galarēsa, but as we have requested him to relate to you some of his personal history I shall not further anticipate what, I doubt not, will interest you. Ah, he awaits us. Lohaû lohaû, Zenesta. You are most welcome and I most happy in making known to you one whom you have expressed a desire to meet.

Gentola—Sir, I trust that I may not be so unfortunate as to cause you to regret your desire.

Zenesta Hao—Long have we of our Spirit World heard

of you as of one who, in the fullness of time, would aid in conveying to the Entoans an assurance of continuous existence. I offer to you the homage due to one who lovingly yields time, strength and an indulgence of personal aims for the welfare of others, and may the time quickly arrive when, through this mission, the darkness of certain conditions may be dispelled from the minds of the children of Ento. You have been informed of their pitiable despair which ever grows more unbearable; it is the logical, natural result of the advanced spirituality of the masses, in whom every sense and emotion have become exalted. In them the love element is so spiritualized that when death takes from them their dearest ones they do not mourn as do those of grosser natures. They reach after them with a longing, agonizing, persistent, hopeless grief, only conceivable by those whose Being is on an exalted Spiritual and intellectual plane.

I know not your language perfectly, but when I may find myself at a loss these dear friends will supply my needs. I am here, not only through my own desire, but at the request of this Band, who believe that I may serve a certain beneficent purpose. During many years of my mortal existence I was a Professor of Languages in this Galarēsą; thus I am as a link connecting the past with the present and, if I may add to the interest of your experiences and of this mission, I also will add to my own happiness. Friends, you will lead the way, and Gentolą and I will follow.

Ah, how memory recalls the years passed in this Galarēsą. Years so full of mingled joys and sorrows. Certainly, if my mortal experiences may seem of value to you, I shall be greatly pleased. In my early youth I came here as a student, my mind filled with eager, glowing anticipations, and here I remained until I was fitted to graduate

with honor to myself and credit to those whose patient labors and excellent ability had won my loving reverence and lasting regard. Following my graduation I was offered the distinction of a professorship in the department of ancient and modern languages; I accepted the honor and entered upon a career which terminated only when mortal existence gave way to that which was a step higher on the ever ascending rounds of evolution. Four years elapsed and I had won some renown as an instructor and what, to me, was my heart's dearest desire—the love of the woman whom I adored and who was, through the years of our wedded life, the heart of my heart. Children as comely and as sweet as rodel buds came to us, but ever as their mother and I with fond solicitude watched these buds maturing and bursting into bloom, we looked into each other's eyes and saw sombre shadows lurking there. Intelligent, generous hearted, our children grew to maturity. Our sons were all that our fond hearts could desire. Our daughters were as lovable and as lovely as their mother. I could desire for them no greater excellence. I then was in the full vigor of manhood, my wife in the full maturity of comeliness and of many virtues. Our children were growing learned and accomplished in such directions as their abilities and inclinations led them. No perceptible danger threatened us or them. No cloud of evil portent rose above the horizon of our sky, yet ever in our minds and hearts the shadows lurked, for we knew, we well knew, that ever unseen an implacable foe drew nearer, nearer, and that inevitably, one by one, we must pass into the silence. We who shared each joy or sorrow, we who so loved that when apart time was robbed of half its value. Ah, me! Ere long a fatal hour arrived and now after the lapse of years and the inexpressible happiness that has come to us, I find myself shrinking from the memory of it.

One day a party of youths went pleasuring on Indoloisa's treacherous water and our three sons were with them. With the heedlessness of youth they permitted the wind to waft their boat far out on its restless bosom. Suddenly the wind became violent, the boat was capsized, then engulfed in the tempestuous waves and ere assistance reached them nearly all of the party were drowned. Two of them were our sons Liefton and Clermond. A year later our remaining son, Faladon, lost his life in a vain endeavor to save the life of a comrade who, recklessly leaning far over the guard of a rising air transport, lost his balance and Faladon, who stood near at hand, attempted to seize him, but the sudden strain was greater than his strength, and both he and his friend were dashed to death. These repeated disasters were more than my dear wife could endure, and within a year her urned ashes were placed beside those of our three sons.

In my heart was desolation and anguish unspeakable, but, for the sake of our dear daughters, I strove to cheerfully bear my awful burthen of sorrow and to, as far as possible, brighten the darkness which overshadowed their young lives. They would not marry and we three bereft ones walked as in one pathway, and thus I reached a period of age equal to seventy of your years. Then, as though death again remembered us, our youngest daughter was stricken with a fatal illness and ere we reckoned it serious the breath of her life had ceased. Our eldest and last child survived until I had aged to ninety-two years; then, with scarcely more than a sigh, her worn heart ceased to beat and I was left alone—aged, sorrow stricken and without desire for a continuance of a life which no longer held for me either charm or hope. Mechanically I fulfilled the duties of a position which had brought me the consideration of many worthier than myself, but, alas, no power could

bring back my dear dead or give me peace. Laden with a heavy burthen of sorrow, the years passed tardily, and among a youthful generation whose tastes, occupations and aims had quite outgrown my own, I walked almost alone. The friends of my youth and of later years had passed into the silence, or had sought other lands as dwelling places, and I no longer cared for new friends. In my home there were those who ever were kindly attentive to my simple wants, but my utter loneliness no one could alleviate. In the midst of a multitude I was as one lost, as one whom death had forgotten and at last I longed for oblivion.

Ninety-eight years brought me to a hot, languorous day, and the humid air was laden with the fragrance of flowers, glowing amid the surrounding greenery, or in riotous luxuriance, climbing over walls, trellises and windows. I had come from the Galarēsa, and ere entering my home I, for a little, gazed on the quiet, lovely scene. Presently a sense of drowsiness stole over me and I entered my residence and laid down to rest, perchance to sleep. For a moment I experienced a peculiar sensation; then suddenly I slept and as suddenly awakened to perceive standing near me with a smile on her lips, a wondrously beautiful woman, whose face and form seemed strangely familiar. In great surprise and unaccountable awe I gazed upon her; then, breathlessly, I cried, "Who art thou, oh vision of a dead past? Art thou a Goddess in the guise of my beloved, my lost Armēna? Speak, I implore thee, ere I die of anguish." Smilingly she drew nearer to me. Gently she stooped and clasped me in her arms. Tenderly she murmured, "Zenesta, knowest thou not Armēna, thy wife, the mother of our children, who wait nearby to greet and embrace thee? My beloved, thou didst but sleep a moment, to awaken and find thy dearest ones. Nay, shrink not from

me; I am not dead and thou dost not dream," she said. "Here are our children who will bear thee hence to the world of living ones, where is neither death or sorrowful separations, but where, with us, thou shalt learn of the immortality of the life essence and of joys beyond aught thou hast conception of." The joy and wonder of this was so great that I seemed to swoon, and, when again consciousness came to my senses I found myself in a beautiful home, surrounded by many dear ones and friends of my youth and later years, who welcomed me to the world of living ones. And wonder of marvellous wonders, my aged body had fallen away from me and I stood amid our three stately sons as young as were they. As I looked into the faces of those whom I had thought dead and forever gone into the Silence, I could not utter one word. My wife and our beauteous daughters, all with their dear arms about me, whispered words of explanation and of assurance that I did not dream. Then our dear girls, Armēnạ and Irmian, gathered loveliest flowers and showered them over me and their mother. They led me through the beautiful white structure they said was our home and still, while countless questions surged through my mind, I was so overwhelmed by contending emotions that I only could mutely turn from one to another. Finally I was made to comprehend the wondrous, unlooked for change which had come to me while I slept. Birth, not death, having opened the gateway of the new phase of life, gladly, reverently, I took up the threads of the tangled web and woof of a past condition, and gladly, reverently, in an existence of illimitable opportunities, I have striven to weave a fabric adorned with loving thoughts, loving words, and loving service.

I beg your indulgence for this lengthy reminiscence of a by-gone time.

GENTOLA—Sir, you owe me no apology for your relation

of that which has more than interested me. Through death I, too, have lost many dear ones, and only that I know that we shall meet again, I should be in as deep despair as were you, as are the peoples of Ento. Your sad recital has added to my desire to lend my poor aid toward bringing to your peoples the priceless knowledge of continuous existence. May I ask how long you have been in your spirit world?

ZENESTA HAO—According to your computation of time, I passed from Ento's physical realm nearly eighty years ago. Yes, since then, but not very recently, I have visited Ento, but only when duty has impelled me to do so. You may know that on entering the atmosphere, or aura surrounding the scenes of their mortal existence, Spirits experience mortal sensations, and unless duty requires, or attractions are exceedingly powerful, spirits progressed beyond the first, or physical sphere, do not care to undergo the discomfort of return.

Somewhat to my regret it has not fallen within my sphere of duties to be engaged in the work of this mission, but through my own desire and the solicitations of the members of this Band, for a time I shall be with you and them. Rather recently I have become acquainted with some of these friends, but my first meeting with De L'Ester and Giordano Bruno occurred soon after I entered our Spirit World, which, of course, was previous to your present re-embodiment, but not previous to your having been chosen as a possible Instrument for the furtherance of this mission. You may have been informed that this is but one of many missions, for many purposes, in many worlds; that this one may prove successful it is necessary to use as an intermediary one still connected with the physical body. Yes, through our own experiences and those of spirits of other Planetary Spirit Worlds, we have learned that generally sensitives can be approached directly, but on Ento

conditions are so positive that although spirits can aid in developing in those who are highly sensitive such phases as are most prominent, they cannot become directly en rapport with them, so cannot control them. Oh no, this is but one of many attempts to reveal to the Entoans the truth of continuous existence, but never before have conditions been so favorable as they now are. The culmination of certain events, which must exert a tremendous influence in assuring the success of this Mission, draws very near, and countless hosts of Ento's, Earth's and of other Spirit Worlds, watch the movement with deepest interest and ardent longing for the dawning of a glorious day for a people who long have lived and died in a hopeless faith.

Gentola—While I am deeply interested in their spiritual condition, I should like to know more of the social condition of the Entoans.

Zenesta Hao—Within certain limits the government of Ento is absolute, and the Supreme Rulers never exercise a power exceeding these limits. Neither do they permit any infringement of the laws, which are simple, direct, forceful and just. In the Supreme Ruler is vested the privilege of appointing such Counsellors and other officials as may be necessary for the proper administration of laws enacted for the general welfare, and being the representative of such laws, it is his or her bounden duty to see to it that they shall be strictly observed. By the Entoans it is considered no more a duty than a privilege to be of one mind in their obedience to both civil and religious enactments.

Nominally, ever since the establishment of the national religion, the Supreme Rulers have been its chief representatives, but through the following centuries, gradually, an ever arrogant Priesthood assumed claims to certain prerogatives, which grew into such oppressive abuses that eventually the people, unable to longer endure, rebelled,

and the priesthood were obliged to abolish the horrible rite of human sacrifice. Yes, this occurred during a rather recent century. Since then the Entoans have grown, or rather they have outgrown the rigidity of old beliefs, still they have but one religion. If at times certain restless minds have dared to question the statements of the Sacred Writings, or impiously have indulged in new and vain theories they have been silenced. Ever Ento's Supreme Rulers have set an example of entire obedience to the Priestly interpretation of the Sacred Writings, and as they have believed so have the people believed. Should Omanos Fûnha, Ento's present chief representative, arrive at a belief in a continuity of existence, generally, the Priesthood will oppose such a radical innovation, but with the tide in the minds and hearts of the people setting in that direction, they will be obliged to yield, indeed many of them will gladly yield, for Priests, like other people, love and sorrow.

GENTOLA—But how will so great a change of religious belief be received by the less enlightened peoples? May it not occasion strife, or even war?

ZENESTA HAO—Oh, no. That is not possible. Ento's peoples are too highly evolved to indulge in violent recrimination, which inevitably must result in harm to all concerned. War is purely barbaric, and on Ento there are no really barbaric peoples. There are those who are somewhat primitive in their ideas and modes of living, but they are far too civilized to think of murdering their neighbors. Largely, such peoples are engaged in agricultural pursuits, and not being constantly in touch with the finest expressions of civilization, they, to a degree, lack its nicest distinctions of speech, manner, dress and so on, but innately they are just, truthful, generous and humane peoples, possessing the essential principles of true civilization.

Oh, yes, the Entoans are very human, and at times differences of opinion relating to commercial, social, scientific or other matters arise, but Governors and Advisory Councils of the various Provinces, being arbitrators of provincial affairs, such trifling difficulties are readily adjusted. It is an Ento axiom that "he who injures or condemns his neighbor injures and condemns himself." So universally is this axiom accepted that seldom is it disregarded.

Gentola—With deepest attention I have listened to what you have said, and I feel that I better understand not only the motive for but the conditions relating to this undertaking, which, through my increasing interest in all concerning it, renders it a little difficult for me to patiently await the unfolding of events.

De L'Ester—The unfolding of events soon will oblige us to further enlighten you as to our plans. Necessarily, we have been somewhat reticent so that gradually you might become prepared for your part in a drama upon which Spirit Worlds are anxiously gazing. Ere long you, with our entire Band, will repair to Dao, the capital of Ento, where dwells Omanos Fûnhạ, Osy Hûn, whose only child, Seloṇạ Valloạ, slowly but surely, is releasing herself from her physical body. The hour of her departure into Ento's Spirit Realms cannot long be deferred, then a united and supreme effort will be made to open the way for the incoming of the new revelation, but ere the arrival of that hour much must yet be accomplished.

A highly spiritualized man is Omanos Fûnhạ, who reverently obeys what he has been taught to regard as Andûmaṇạ's Divine Law. Ento never has been favored with a Supreme Ruler of broader views, of kinder heart, or of a finer sense of justice. I believe that you are aware that translated into your language Osy Hûn is Supreme or Sovereign Ruler. Early in Omanos Fûnhạ's wedded life his

adored wife, Sēloṇa Valloą, passed to our spirit world, leaving as his chiefest consolation an infant daughter who bears her mother's name. She is the original of the portrait you saw in the first dwelling you visited on Ento. Yes, the young girl reclining on a couch while Prince Dano stands near smiling on her. She has grown a most beautiful and admirable woman, but is as frail as the phantomlike blossoms of the roiną draping yonder marble statue. Her father idolizes the fair girl, and she returns his devotion with tenderest affection. Of late into his mind has stolen a chilling dread, for, despite all that his love can suggest or science can accomplish to increase her strength, she grows weaker and more fragile. She is, as you are aware, affianced to Prince Dano, and ere long he will be summoned to Dao, where his parents reside. Ere now this would have occurred, but Omanos Fûnhą shrinks from admitting to himself that Valloą is in a perilous state. That gradually, but surely, she is being overshadowed by the invisible terror, the dread god Phra (death). Still he lays on the temple altar votive offerings, praying that the pitiful gods may restore her, and the days pass and the end draws near.

I tell you this, that you may to an extent understand the present situation at Dao.

In the adjoining studio is Prince Dano, and other art students. We will enter and observe them and their work. Dano, as he leans against a column, regarding a dainty piece of statuary, upon which evidently he has been working, wears an expression of care and preoccupation Yonder is a group engaged in drawing from the nude, the model a lad as symmetrical, as beautiful as one of their fabled Gods. Further away other youths and maidens draw from still life, and here is a large class engaged in modelling heads and other objects from a plastic material,

and beyond Dano, two girls and several youths are attempting to release from marble forms more or less attractive.

What a spacious studio, and each department so perfectly equipped. Those carved panels, separating the sky lights of the lofty ceiling, are of exquisite design and execution, and the arrangement of the shades and draperies is very admirable. The Drawing Instructor is about to address his class, and Dano draws near to listen. We will do the same.

INSTRUCTOR—I desire to impress upon your minds that each element of art is as perfect as is art in its finest, fullest expression; hence, to slight the minutest detail is to slight the whole. In the straight line are all the elements of highest art. The curve itself is a succession of minute straight lines which also are capable of expressing light, shade, form and color, for are not colors the results of light impinging upon various arrangements of the straight line?

In the admirable work of Prince Dano which very appropriately he names a dream child, we behold an example of the value of the straight line. The curves of the upraised arms and dainty limbs. The modelling of the beautiful head and exquisite face. Even the dreamy expression of the half-closed eyes, all are the results of—but you are inattentive—and disturbed—why, Dano, dear youth, are you ill? A cup of water, Lēta. I believe there is no occasion for alarm, he only has swooned and shortly will revive. Thanks, Lēta, I will bathe his face which, doubtless, will arouse him.

LETA—Professor, I pray you to desist. He is subject to such attacks, and soon will return to consciousness. It is Doctor Vyonda's opinion that he overtaxes his strength, and——

De L'Ester—Zenestą, he is so thoroughly submerged that I believe you safely may attempt to possess his organism. Gentolą, do not move; the circle must remain unbroken, or Zenestą cannot hold him. Be courageous, be firm, Zenestą. Ah! that is well done.

Dano—Friends, I who address you am not Dano; I am Zenestą Hąo, once a teacher of languages in this Galarēsą, but now a denizen of the world of living ones. Know that what you term the breath of life is your real, intelligent self. This self or personality is an expressed portion of the Thon Eyamą Yanos (Infinite Intelligent Energy), which in man finds its highest representation and, consequently, is as indestructible as Andûmaną (God). Friends, I pray you to hear me silently and patiently. Once I was as you now are, and to me my wife Armēną, bore sons and daughters. Their urned ashes with their mother's and my own, may be found in the Istoirą Lēmah (Temple of the dead). Like you, I sorrowed for my dear dead. Like you I knew not that in a world surpassingly fair, I should continue to exist in a state of inexpressible happiness. But finally death released my real self from my worn body, and to my unutterable amazement and delight I found myself possessed of what I shall term a spirit body, far more admirable than the one I had during my mortal existence inhabited. I also found myself possessed of enlarged capabilities, and of a sense of freedom indescribable. And, oh joy of joys, in my new life I found all my dear ones whom I had not hoped to ever find again. Learn, dear friends, that death of the physical body does not mean death of the Self. Learn that continuity of existence is a law of the Thon Eyamą Yanos (the Infinite Intelligent Energy). Learn that surrounding this Ento world, invisible to physical vision are realms so glorious that language cannot describe them, and that

at death of your bodies, in them your immortal selves will find all that loving hearts and highest aspirations can desire. Oh, my friends, no longer walk with downcast eyes. No longer despair because you have been taught to believe that your loved ones and yourselves will go into the Silence, and be no more. Children of Ento, lift up your hearts and rejoice, for so surely as you now exist, so surely will you continue to live, to love, and to learn lessons of Divinest Wisdom in a radiant world not subject to mortal conditions.

Dano, your Prince and fellow student, is one chosen as an instrument, through whom soon will be given to you a wonderful revelation, which will make of sorrowful Ento a world of hopeful, happy men and women. Dano does not dream. Through his inner senses, which are the senses of the Self, he discerns Spiritual things, and you too, Lēṭạ Veronạdạs, are on the verge of enlarged spiritual perception, and in the swiftly approaching days you will stand by his side, a teacher of a new faith. Now I will depart, and the Self of Dano will repossess his body, but ere I go hence with loving thoughts for all, and with loving memories for this Institution in which I passed my youth, and ended my mortal usefulness, I, Zenestạ Hạo, say to all, Info oovistû.

De L'Ester—Well done, well done, Zenestạ. I had not thought it possible for any fully freed one to so entirely possess the youth. But Gentola having paved the way you did so admirably. Do not you think so?

Zenesta Hao—I congratulate both Dano and myself that we have safely concluded this experiment, which nothing would induce me to repeat. He became so entirely submerged that had I retained possession a moment longer, he certainly would have become freed, and I—well, you all know what the consequence would have been. I under-

stand De L'Ester. You are no more at fault than am I, but we must not again permit our zeal to get the better of our discretion.

LETA—Professor, this is not the first time I have seen Dano in this strange condition, and almost I am persuaded that while he slumbers, some god communes with him. May not it be that Andûmaṇa has taken pity on His sorrowful children, and that at His command His Messengers are using Dano as an instrument through whom to convey to us the knowledge that indeed existence is continuous? Ah, he moves, and his color is returning, but his slumber is very prolonged. Oh, that we soon may come to understand this mystery, if mystery it may be.

INSTRUCTOR—I am amazed beyond expression by this strange occurrence. Zenesṭa Haọ, do not we all know of his great learning, of his deep researches into ancient languages and records? What can this mean? What report shall I make of it to our superiors? Lēṭa, raise his head a little. He now appears to be in a quiet slumber, still it may be well to call Doctor Vyondạ. Hasten Rûfạ, to call Doctor Vyondạ to come to Dano.

Oh, that it might be true, this story of continuous existence. Have not I lost a noble son, who was your fellow student? A beloved daughter, too, with whose life her mother's life and mine were bound as with one chord. Alas, alas, sorrow leads one to reach out after visionary nothings. Ah, he is awakening. Why, Dano, apparently you have been slumbering, and really we have been a little disquieted, in fact so disconcerted as to scarcely know what course to pursue. You are not ill? Speak if you can, and set our fears at rest. The cup of water, Lēta. Ah, now you are quite restored.

DANO—Friends, I regret that I have occasioned you some anxious moments. No, I am not ill, and I cannot

explain these sudden attacks of unconsciousness. I only am aware that I have been in a deep slumber, which came upon me so suddenly that I could not avoid it. Perhaps I should obey Doctor Vyondą, and for a time cease pursuing my beloved studies.

Leta—Dano, can it be that you are unaware that while you slumbered, you spoke to us strange, and in a measure unintelligible words? With permission of our Instructor I will relate to you what you have said.

Dano—Lētą, your narrative fills me with dismay. Surely you are not jesting. Your serious face assures me that you are not. May Andûmanę forgive if unwittingly I have spoken lightly of sacred matters. Lately I have been subjected to what Doctor Vyondą terms self induced hallucinations. But I am not conscious of inducing them, and certainly I do not desire to indulge in such folly. I would not err, I would not sin, yet during these seizures I give utterance to expressions which are not in accord with our Sacred Writings. I pray the pitiful gods that I may not be held accountable for these unconscious utterances.

De L'Ester—Two Professors and a Physician are hastening this way.

Professor—My dear Dano, we have been quite alarmed to learn that again you have been attacked with faintness, and rejoice that you are recovering. Here is our good Doctor Vyondą who speedily will restore you.

Dr. Vyonda—Certainly, certainly. It is nothing serious. Really there is no occasion for alarm. Such attacks are quite common. The high temperature of the season, and too close application to study superinduces such seizures. Dano, you must relax a little of your ardent pursuit of knowledge. You must indulge in lighter veins of thought. Youth is the age for enjoyment, inno-

cent enjoyment of course, and for acquiring knowledge, but with moderation, my dear Dano, with due moderation.

Your eyes are yet a trifle heavy. Allow me to administer this agreeable potion, which will dispel this sensation of lassitude. On retiring, you will take this palatable powder, which will insure quiet sleep. No visions, no hallucinations will disturb your repose, and in the morning we will counsel together as to the best course to be pursued. But no more study to-day, Dano, you understand, no more——

De L'Ester—Quickly, quickly, Gentola. He is not fully aroused from his entrancement, and his spiritual perception is very exalted. Follow my dictation.

Dr. Vyonda—He again is relapsing into unconsciousness. Order a litter at once, and have him conveyed to his apartment. Really this seizure is inexplicable, but I doubt not will yield to——

Dano—Doctor Vyonda, I am told to request you to quietly remain where you are.

Dr. Vyonda—This is most perplexing, most perplexing. Apparently he is unconscious, yet he bids me to quietly remain where I am. No. No. Not just now. We will wait a little. Put the litter further away. Give him more air.

Gentola—Dano, I am Gentola. This name has been given me by some persons who understand your language. I have told you that I come from a world named Earth, which is so far away in space that to Entoans it appears as a brightly shining point in the night sky. Try to understand that the vital, animating principle controlling all the activities of your physical body, is the immortal Self, the real Dano. Aside from certain of your Priests, but few Entoans are so highly sensitive as are you, who

soon readily will perceive wholly freed Spirits. Because that I still am connected with my physical body you see, hear, and feel the touch of my real Self, the Spirit woman. For the reason that your Spirit consciousness, which is self perception, is highly evolved you are thus favored.

This is no dream, no hallucination of an overtaxed mind. I am as real as are you. So are the wholly freed spirits who bear me from Earth to Ento. So was your sister Onṭa, who has appeared to you, but who, until you are further prepared, will not again attempt to do so.

In time you will be made to comprehend the laws involved in spirit return, but at present I cannot explain them. The Spirits with whom I am associated, and hosts of Spirits, of Spirit Spheres, of other Spirit Worlds, have combined their forces in a supreme endeavor to release the peoples of Ento from the hopeless religious beliefs, which long have held them in a state of such pitiful despair that as I gaze on their almost smileless faces, my heart throbs with sympathy for their perpetual sorrow. Dano, fear not, but rejoice that you have been chosen as a message bearer to them. Rejoice that through your instrumentality light from your spirit world soon will dissipate the shadows enshrouding the lives of your peoples.

The hour draws very near when Omanos Fûnha's fair daughter, your affianced bride, must pass into your Spirit World. Only now does Valloạ's father realize that her days may be drawing to a close, and through fear and grief he is well nigh crazed. Daily in the Temple Zim he sacrifices to Andûmanạ, imploring with agonizing moans and tears that his precious Valloạ shall not be taken from him into the dread silence of death, but still she fades, as fade the lovely, fragrant rodels on Bascama's limpid water. Vainly your father, Basto Andûlēsạ, endeavors to allay Omanos Fûnhạ's fears, to assuage his grief,

for at last he and your mother perceive Valloa's perilous state, and they propose to immediately call you home, hoping, as does Omanos Fûnha that your presence may arouse and aid the drooping girl to prolong, if not to recover her waning life.

It is indeed pitiful to see the light dying out of her beautiful azure eyes, and the bloom fading from her lovely young face, which grows as pallid as roina blooms. As her physical strength declines Valloa's vision grows more Spiritualized, and as through a thin veil she sees the spirit forms of her mother and of other dear ones, who whisper to her unfolding Spirit senses words of loving cheer for her, for her stricken father, and for you, dear youth. She fancies that she dreams, and when smilingly she relates to her father the loving Messages from the dream-world he is filled with consternation lest her mind is being lost, and in the privacy of his own apartments he prostrates himself, crying to Andûmana, and to the mighty gods to suffer her to live, or if that may not be, to take her in her perfection into Astranola.

I am made to tell you this, that in a measure you may be prepared for the ordeal awaiting you, and to urge upon you to be strong and courageous, for you will require both strength and courage to sustain you. Even now a swift Messenger comes from Omanos Fûnha, bearing a letter from your father, so hasten to prepare for your journey to Dao. To these persons who gaze on you in breathless expectation of they know not what speak of what I have been made to say to you, for I know that when you shall have regained control of yourself you will imagine that you have had a fanciful vivid dream. Remember that I charge you to speak of what I have said to you. And now I am bidden to say Info oovistû.

Dr. Vyonda—Ah, he is reviving, his pulsations are

ROINA

quickening, and his color returning. This seizure is peculiar, very peculiar. Such long continued unconsciousness indicates a low state of vital energy. Professor Dalmaon, with your approval, I shall at once advise his father that he for a time must have entire mental rest and change of scene, which will assist in his recovery from his present devitalized state. Why, my dear Dano, you have been quite unconscious of the anxious interest which for a few moments has disturbed our minds. But as I have said, it is nothing serious, nothing really uncommon, quite a natural result of continued mental strain, and you must rest, Dano, for a time, you really must rest and recuperate. Do you now feel quite yourself?

Dano—Friends, I wish to say something that will surely try your belief in my sanity, but if your kindness may permit you to listen to what I desire to relate you will make me your grateful debtor. Doctor, I believe that I am quite myself, but after I shall have related my story I shall not find fault should you all question my opinion.

While you have thought me unconscious I have been as fully conscious as yourselves, but unable to move, or to unclose my eyes, or to utter a sound. Yet in some strange manner I have seemed to see for the fourth time a fair skinned, dark haired, strange woman enveloped in shining garments, who says that she is from a world known in her language, as Earth, which is so far away in space, that to us it appears as a shining point in the night sky. She says that her Ento name, Gentola, has been given her by some who understand our language, which she does not. That she speaks from dictation of those who do understand it, and she has told me of something so sorrowful that for the present I shall not speak of it. She declares that through me a new religious revelation is about to be given to the children of Ento. But as Andûmana only speaks

through the great God Tymonas to the most high Priest, this declaration cannot be true. She also has said what is altogether improbable, that from our Supreme Ruler comes a swift Messenger bearing a letter from my father, who desires that I shall at once return to Dao, and that I shall make immediate preparation for the journey. Do not I pray you, gaze upon me with so much concern. I realize that this peculiar experience is the result of too much abstinence from youthful pleasures for which I care but little, and of over close application to study, for which I perhaps care too much.

Doctor Vyonḍa, I promise you that this unpleasant experience will cause me to mend my ways, not so much for my own, as for the sake of those who love me. Very true, doctor, very true, but since life is so full of sorrow, since the certainty of the approach of death so overshadows even youth's brightest days that ever our smiles are drowned in tears, life to me ever grows more valueless. Oh, that Andûmaṇa, whose power is infinite, may make these dreams of mine prophecies of a reality so glorious that scarcely dare I think, much less speak of it.

Gentle friends, I pray you pardon me for having caused you some moments of anxiety. Make yourselves my debtors, and I shall be as patient with you as your affectionate kindness prompts you to be patient with my vagaries.

Instructor—Ever youth cherishes baseless hopes, dreams and illusions. Age alone knows the tranquillity of the inevitable. Although the midday of my life is gone, dreams wearing the semblance of realities come to me from the Region of Nowhere, then drift into the Realm of Shadows. No one is wise enough to account for the illusions of sleep, those phantasms emerging from the unknown and vanishing like mist wreaths from Indoloisa's waters. I

pray that it may not be accounted a sin that to me has come the thought that these dreams may be shadows of somewhere realities. That while we slumber our senses may perceive what our waking vision is too imperfect to discover. Who can say as to what may be in the regions of Astranolą? Is not it written that to the Lady Camarissą, wife of Genessano Allis Immo, came a vision which so impressed her husband that it led to the introduction of the vast Irrigating and Waterways System, which has made our waste lands so fruitful and prosperous? From whence came this vision? No one can certainly say, but Andûmaną, who knoweth His own ways, may have chosen the Lady Camarissą as His Instrument, through whom He spoke to Genessano Allis Immo. And, friends, may not the woman of Dano's dream be an Instrument through whom he may be given a new revelation of Andûmaną's love for His sorrowful children? Do not we all know that when Andûmaną, through the great God Tymonas declared to the Most High Priest Moukara that no more should unwilling human sacrifice be offered, He also declared that in some coming time another Revelation of His love for His children might be vouchsafed?

Andûmaną, Creator and Preserver, may if He so wills, perpetuate that which is the essential part, the life of every animated creature. Adoringly and reverently I implore that He may take pity on His children, the children of His love, and grant us the ardent desire of our hearts that we may not pass into perpetual Silence, but that in some unknown region, we, with our beloved ones may continue to exist forevermore.

So strangely have our lessons been interrupted that but little has been accomplished. However, every incident of life teaches some lesson, and we to-day have received an exemplification that in its expressions it is many sided, and

that at times it affords us glimpses of what may be beyond what we now know of.

Urvan, I advise that you shall remodel this foot, which is not quite up to your usual excellence. Lēta, this hand so delicately, so perfectly modelled indicates true artistic sense. Veradon, your execution is almost beyond criticism. Kiafû Rûvaṇa, our greatest sculptor of either ancient or modern times, taught that the hand was the most expressive member of the body. That by its form, markings and movements, it afforded a true indication of the character and emotions of the possessor. As the hands of no two persons are exactly alike, there is in their expression an infinite variety which, to the observing student, may afford infinite opportunities. Dano, we rejoice that you appear quite recovered from your very peculiar seizure, and I pray that you may heed Doctor Vyonḍa's advice, for, truly of late, you have been over studious. Surely you do not attach any importance to the dream prophecy of your speedy departure for Dao? That you may wholly dismiss it from your thoughts I suggest that we all shall repair to the gymnasium, where vigorous exercise may restore us to our usual serenity. Doctor, will not you and our honored Professors favor us with your company?

Dr. Vyonda—Certainly, for a little I shall attend this imprudent youth. Come, Dano, no more illusions, no more melancholy. Look on the bright side of life; yes, yes, on the bright side of life. Leave to age the shadows; walk in the sunshine while you may. Come, gentlemen, we can do ourselves no better service than to look on while these young people take the exercise we older ones used to so enjoy. Ah, me, age is very inconvenient, very inconvenient indeed.

De L'Ester—Gentola, from what the doctor and Art Instructor have said you may infer that the Entoans are

very like some of our beloved Earth folk who consider everything outside their everyday experiences as illusions of diseased imaginations. Certainly, Soul consciousness, which should not be confounded with Spirit consciousness, is subject to illusions; thus one should be patient with sensitives who, at times, unknowingly misrepresent Spirit phenomena. Only minds capable of earnest, critical, patient fairness should attempt to test the truth or falsity of unusual occult occurrences. But the Messenger from Dao is about to arrive, and we will proceed to the gymnasium that we may observe how the doctor and professors may receive the fulfillment of the prophecy.

These wide and lofty passageways lead to various Departments of the Galarēsą, but into many of them we cannot at present even glance. At the head of this grand staircase is a department we later on will visit. Now we will enter the gymnasium and you, Gentolą, will briefly describe whatever may attract your observation.

GENTOLA—Knowing so little of gymnasiums of our own planet I fear that I may not intelligibly describe this one. The apartment itself is immensely large and the domed ceiling very lofty. There are many large windows and they and the ceiling or roof are filled in with what appears to be opalescent glass set in metal frames. Depending from the roof are swings and ropes and various contrivances of whose uses I am quite ignorant. Attached to some of the ropes are huge balls of apparently an elastic material, which Dano and the other youths are so vigorously striking that they bound away, only to return again for further punishment which they are capable of resenting, for one has struck yonder youth a staggering blow.

That dark-skinned boy climbs that rope with the agility of a monkey, and yonder handsome blonde youth, hand over hand, climbs another rope depending from the

very apex of the roof and now he comes down head foremost, and—oh—I thought he was about to fall, but he has turned a somersault and landed on his feet on a—ah, I see. That part of the floor is covered with spiral springs over which is a padding of some elastic material similar to curled hair; no, it is some sort of fibrous stuff and over it, stretched tightly, is a covering resembling rubber sheeting, which is so elastic that the gymnasts bound from it like so many rubber balls. Many of the appliances I have no knowledge of, but there are horizontal bars on which some of the youths are exercising with what appears to me utter recklessness. See that young giant swinging, swinging from that suspended bar, and there he goes through the air, catching another bar, and, oh my, I do not like to see that. I suppose that if he should fall that net would catch him, but it looks dangerous. Now he sits on the bar swinging to and fro, and now he drops and catches the bar, and now, with a great leap, he has caught a rope and is descending head foremost. I do not understand why any one takes pleasure in such risky performances.

If I say that those young men are practising with Indian clubs will I be greatly mistaken? How gracefully they handle the clubs and they, like their classmates, may be called handsome; but, somehow, I do not grow accustomed to the extraordinary size of the Entoans. Why those dark-skinned youths, including Dano, appear gigantic and the lighter hued youths, compared with you gentlemen also are giants.

The doctor and professors are looking on with apparent enjoyment and interest, especially commending Dano's energetic movements, but—ah, see, an attendant is presenting to the white-bearded Professor a letter. As he glances over its contents he pales visibly, and is greatly disturbed.

In a low tone he says, "Friends, I have received a letter from Basto Andûlēsạ." Now he calls to Dano.

Professor—Dano, Dano, I would speak with you. This moment a message from your honored father has arrived. You will listen while I shall read what concerns all here.

"To the renowned Professor Byrạdon Ovạdos and his honored coworkers of the Galarēsạ of Camarissạ, in the Province of Ondû I, Basto Andûlēsạ, send loving greeting.

"Your sorrowful regret will equal my own when you learn that our beloved Supreme Ruler, Omanos Fûnhạ, grieves sorely over the continued ill health of his daughter, the lovely and amiable Princess Valloạ, who slowly but, it is feared, surely declines toward the ending of her young life. She craves the presence of her affianced, my son, Dano, whom I hasten to summon to Dao. You, through all reasonable means, will facilitate his departure on the special transport awaiting him.

"Your kind heart and good judgment will guide you in breaking to my son this painful news which otherwise might assail him with too sudden force.

"With profoundest regard I honor myself by being your friend, Basto Andulesa."

Dano, dear youth, strive to compose yourself. Alas, how strangely true were the words of your prophecy. Andûmanạ, thy ways are incomprehensible. We implore Thee to aid us to understand the lessons Thou art offering to us, but which, in our ignorance, we fail to comprehend.

Dano, our loving sympathy is with Omanos Fûnhạ, your parents and you, our beloved Prince and pupil. Hasten to prepare for your departure and we will arrange for your comfort and speedy conveyance to Dao, where, we will pray the pitiful gods, you may find your beloved Valloạ recovering her precious life.

GENTOLA—Poor Dano, I feel so sorry for him. That Professor should not have announced the dreadful news so abruptly. A woman would have known better. These Entoans are a peculiar people. I do not mean that I do not admire them, for indeed, I do. They are so sympathetic, so ingenuous that I could wish that our Earth folk might be like them.

DE L'ESTER—They are some centuries older than our disingenuous Earth folk; consequently, have grown honest.

GENTOLA—Do you think our Earth folk will ever grow equally honest?

DE L'ESTER—It is to be hoped that they may. Certainly, if our fair planet may continue to hospitably entertain them for an indefinite length of time they may improve their ways of thinking and, as a man thinketh, so is the man.

GEORGE—Dano will journey by Special Transport. Shall we see him off?

DE L'ESTER—Yes, and then Gentola must embark on our air transport which will bear her across millions of miles in less time than Dano will journey to Dao. Aye, in less time than will be consumed in his passage between the Galarēsa and the station. He has made his adieux and is entering a Motor conveyance. We will precede him and his friends.

GENTOLA—I wonder if our Earth folk will ever have such carriages? One, two, three, four, five, six, seven passengers in it, and it moves off so silently, so swiftly that it must be a pleasure to ride in it. What beautifully paved streets, and how perfectly clean they are.

Oh, dear, I keep thinking of Dano. I wish I might comfort him. I do not understand why there need be such misery of one kind and another. If I were——

DE L'ESTER—Pardon me for interrupting you, but here

is the station and the conveyance approaches. Ah, Dr. Vyondạ will accompany Dano who, as you have remarked, seems dazed.

Here is the special transport and a luxurious one it is. No, we cannot accompany the sorrowful youth. We have much to show to your inquiring eyes before you shall be taken to the capitol. Then, too, affairs are not in readiness for our presence there, but, ere long, they will be.

The Transport is rising and Dano and the doctor are waving adieux to their friends. To you we offer a like courtesy. George and Inez will again assist you back to Earth. One week hence we will come for you. In the meantime, that you may renew your vital energy, live as much as possible in the open air.

Info oovistû.

CHAPTER XII.

EUROPE AND THE FAR NORTH.

De L'Ester—This is the seventh day since we have had the pleasure of greeting you. We are a little early but, as we have in store a joyful surprise for you, you will not chide us for our haste. Why, how sad you are. Ah, I understand. It is four years to-day since your son, Bernard, passed to our side of life. We have informed you that, aside from other motives, the stimulus of a strong desire to be all that your mother love wishes him to be has impelled him to strive for rapid progress, and that his urgent entreaties to allow him to accompany you on these journeys had won our consent. Yes, he soon will be with us; but now close your eyes and be passive. That is well, and—here is your surprise.

Gentola—Oh, my boy, my boy, my own dear boy! Is it indeed my boy, Bernard?

Bernard—Dear mother. Dear, darling mother. Yes, it is I. Do not I look as I used to look? Do you see me clearly? Am I indeed so greatly changed? Why, mother, on entering the Spirit World every one changes in appearance. And you think I look younger than when I was on Earth and more spiritualized? I am glad if you see that for, mother, dear, as you well know, during my mortal existence I was not a spiritually minded man. I, foolishly, and against your loving entreaties, lived on a very material plane, and when I passed to the spirit side I went to the

place or condition I was fitted for—*the home I had earned.* Do not cry, mother, please do not cry, for that bitter, but necessary, experience is a lesson of the past. Yes, mother, from soon after I passed to the Spirit side until now, I often have been with you and have so regretted that, while I could see and talk with you, you could not see me. On that morning when I kissed you good-bye how little either of us thought that we would in the mortal body, see each other no more. Mother, you know I was such a strong man and death seemed so far off that I did not think it possible that it could, for many, many years, come to me. When I found myself in the Spirit World, grief and dismay so filled my soul that I cried and prayed that I might return to mortal existence, if only for a little while so that, as far as possible, I might undo some thoughtless acts which, for the first time, I saw in their true light. To add to my despair your grief over my unlooked for death was so agonizing, that it was feared that you might pass from your physical body which, accidentally, had been more seriously injured than you or any one realized. During the first three days of my new existence I, with others of your dearest ones, watched for the change that might come to you. Mother dear, the aid you received from the Spirit Side was what kept you here to do the work you now are engaged in. On the fourth day the crisis was passed and you know what followed. Yes, because of your devitalized state, we were deterred from further communion with you.

For myself, under the loving care and instruction of dear friends, I soon came to understand that the change called death was a rebirth into a higher life and that, through earnest endeavor, I might progress out of conditions that held me where I was. I learned that on entering the Spirit World, one finds themselves the result of all the

successes and failures of all their past, including their last embodiment. For such successes as I found to my credit, I was thankful. For my failures, through loving service for mortals and Spirits, I have been, and am striving to pay my indebtedness. I also have learned that earned progress is a righteous law and that only through its fulfillment can any one grow in grace and such knowledge of truth as may further their Spiritual unfoldment.

From time to time you have entreated me to inform you as to my condition on the Spirit Side and always, for a reason, I have evaded a reply, but now that I have risen far above the shadows of the Earth sphere, I am rejoiced to be able to quiet your anxious thoughts and fears. No, dear mother, I do not now desire to return to Earth life. Since I have risen above the shadows I am very happy and exultant in my freedom from physical conditions. Then, mother dear, you know that it will not be very long before you and other dear ones will come to the glorious Spirit World, and until then we will be waiting and watching for you and them.

But, dear friends, we are forgetting that we are delaying the journey to Ento.

De L'Ester—Dear lad, no apology is required. Yours and your mother's joy but adds to our pleasure. Yes, you shall journey by her side, and such assistance as you may need gladly will be offered.

Gentola, we will not immediately pass to Ento. That you may be better prepared to compare certain of Ento's with some of Earth's divisions, we will direct our course across the Atlantic Ocean to England, of which, with her immediate possessions we will take a hasty survey. Also we will glance at France, Italy, Germany, Russia and Siberia, and, if we may find it expedient, we may pass over that dimensionless point termed the North Pole, where

reigns perpetual winter and unbroken silence, save when crashing avalanches of ice and snow break the somber stillness, or when ethereal disturbances occasion tempestuous storms to rush and roar across the frozen, desolate wastes of the extreme north.

Yes, we are aware that at this time some daring and ambitious men are determined to reach the North Pole, and their heroic enterprise deserves a richer reward than they will obtain. No, I do not mean to say that no one in the physical body will ever reach the North Pole, for, in time, it will be accomplished. Spirits, scientifically trained, are engaged in impressing Earth minds who steadily are progressing in a knowledge of electrical forces and appliances, while other scientific minds whose attention is directed toward solving the problem of aërial navigation are becoming more and more nearly en rapport with spirits who are aiding them, and at no very distant time Air Transports will traverse Earth's aërial passageways with the same ease and security that Air Transports pass over Ento's North and South Polar regions.

Now we must be off. George, that is well arranged though, really, Bernard will require but slight assistance. Gentola, below us is New York city and harbor. We have come this way that you may form an idea of the number of vessels passing between the eastern seaboard and Europe. Truly, Liberty does enlighten the world, and license, which so often masquerades in the garments of the famed goddess, plunges nations into crime and barbarism. Yonder symbolic statue accentuates the fact, that at least one aspiring mind comprehends the divine idea of freedom.

What an immense number and variety of vessels are moving in all directions, and what an immense number and variety of vessels rest on the bed of this vast ocean; while over them and the pallid hosts who are entombed beneath its

waters, white crested billows moan a perpetual requiem. Its bed is indeed a vast cemetery on which, side by side, lie noble and ignoble, rich and poor, friend and foe, for death, the reaper, makes no distinction. The tares are garnered with the wheat.

We are approaching England, the marvellous. England the heroic, the masterful, but *never the magnanimous.* The lion well typifies her people who are courageous, aggressive, persistent and, where her interests are involved, *politic* in an extreme degree. Ever with unclosed eyes, with but half sheathed claws, the lion waits and watches, waits and watches. So wait, so watch, thou guardian of Europe's, aye, of the World's peace, and seldom may thy vigilance be disturbed.

You have expressed a desire to see the Thames River. Below us is the noisome stream, and this is the great city of London. Observe it closely so that you may compare it with a certain city you will see on Ento. A city not so extensive or so populous, but far more beautiful.

Yonder, toward the east, is St. Paul's with its great dome and crucifix crowned spire; and that is Bow Church and facing us is old St. Paul's, with its spire reaching some hundreds of feet into the rather smoky atmosphere. Yes, it is a somber but also an impressive structure. That rather squat looking building is the Bank of England. No, it is not an imposing edifice. Yes, that is the famously infamous Tower, where so many unfortunates have found time to consider the vanity of ambition, the insecurity of royal or of popular favor, and of other unstable quantities. No, this really fine Shaft does not compare favorably with those you have seen in Camarissa. You wish to see Buckingham Palace? Then look at the structure facing us. And you are disappointed? Yet it is quite a grand structure. Ah, I see, you are comparing

its architecture with that you have seen on Ento. I confess I anticipated hearing expressions of disappointment, so am not surprised. Yes, I promise you that, after the inauguration of our mission if you may so desire, we will bring you here and, at your leisure, you may observe whatever may interest you.

George, we now will hastily pass over England's rural-districts, then we will move northward. Yes, the landscape views are indeed fine. Nature, in her tranquil moods, ever is charming.

Beneath us is bonnie Scotland, with her many lakes and heathery heights. Yonder is Loch Lomond and is not it a lovely sheet of water? But, to my mind, not more so than others of Scotland's many lakes. No, we cannot now devote time to seeing cities; it is the geography of the countries we are passing over that we wish you to observe.

George, we will devote a few moments to an observation of the Isle of Man. Gentola, on our side there are Spirits who remember a time when the ocean was many fathoms deep above its slowly rising surface. That is the island, and it appears a rather precarious abiding place. Some time I may tell you of its origin, which differs from the accepted scientific view.

Now you may salute the Emerald Isle, the birthland of your nearest ancestors, who were of Scotch blood. You have desired to see Lough Neagh, near which your father was born. Its rippling water is beneath us now. Of Ireland's lakes, mountains, holy wells and fairy lore doubtless your father has told you many strange stories, but the strangely tragic story of wrong and oppression for which Ireland furnishes a piteous theme is as yet, unwritten.

Yes, this southern portion of the island is very picturesque and broken; the same may be said of the inhabitants. No, we will not visit Wales. From Ireland we will pass

directly to France and to Paris which, as has been aptly said, is France. Is not it a very beautiful city? During my Earth life I regarded it as being so perfect as to be changeless, but now as I gaze upon it, I see but few vestiges of nearly three hundred years ago.

Oh, Paris, Paris, thou aggregation of opulence and squalor; of much that is admirable and more that is detestable; aye, of all that is good, bad or indifferent in human nature; since first I knew thee in thy beauty, luxury and arrogance, thou hast grown superb, but while decking thyself with costliest raiment and priceless jewels, thy feet tread in the mire of debauchery. In thy hands thou bearest a crucifix yet in thy heart thou art a wanton. With one breath thou chantest Laus Deo, with the next thy lips are smirched with ribald song.

Oh beautiful, oh pitiable Paris! Through whose broad or narrow ways pass unseen angels of mercy, who continually are striving to raise the thoughts and aspirations of thy sensuous people above the insensate follies of vicious tendencies. Not yet, not yet, but in a coming time the tribulations of thy people will turn them away from the spell of thy enchantments, and with clearer eyes and purer aspirations they will seek the heights of Spiritual progress. Beloved France, land of my birth, home of my childhood, youth and manhood, I look backward through the years and I behold thee regnant in power, or tossed as a shuttlecock in the hands of thy foes. Then I behold thee dancing gaily on the brink of a precipice and, as I gaze, out of the shadows emerges the dread Reign of Terror, which stained thy garments with the best blood of thy children. Still I gaze, and out of the blackness of thy despair a strong hand, guided by indomitable will, and measureless ambition, rescues thee from the abyss into which thy mad and ignorant folly hath plunged thee, and then a new day, whose

effulgent glory blinds the eyes of other nations, dawns for thee. Again deep shadows eclipse the effulgence of thy glory, whose beams gleam fitfully through some troublous years, and thus amid brightness and shadows the centuries have flown, and again, though in their hearts they spurn the plebeians whom they have chosen as rulers, thy children cry, "Liberty, Equality, Fraternity," and the fateful years go by.

Liberty and equality are the finest jewels in the crown of any nation, but alas, it is the few, and not the many, who are able to estimate them at their full value.

Now reluctantly my gaze turns toward Alsace and Lorraine, who, like two orphaned children are obliged to carry water on both shoulders, yet no one dares to lift their burthens, or to restore them to their own. With sorrowful sympathy I have watched their changeful history, and the end is not yet.

An Alsatian born am I, and though it is nearer three than two centuries since I passed to the Spirit Side, my heart clings to the land of my birth and I dream of a time that may, nay, will, arrive, when France, regenerated and with garments undefiled, shall take her rightful place amid the galaxy of Earth's greatest nations.

Southward now to Italy, the land of music, of art, of sunshine and of flowers. As we gaze upon the verdure clad slopes, the smiling valleys and upon the cities whose storied greatness reaches backward into classic times, I recall that one has written, "Oh, Italy, thou art in one the glory and the shame of Christianity, for while upon the pages of thy history are names heroic, thy garments are stained with the best blood that hath flowed in the veins of thy children. Alas! that through thy ignorant zeal thou, in a bygone time, didst torture those whom thou shouldst have worn upon thy bosom as jewels beyond price.

Tortured them, too, in the name of the genuine Teacher of a religion of peace and good will toward all men."

Gentola, two members of our band, Galileo and Giordano Bruno, attest to the horrible cruelties and crimes which, in their days, were, in the name of religion, perpetrated upon helpless men and women. No, Spirits do not forget; but ere they can progress they must and do forgive.

Although at this time a humane, wise and liberal minded man is King of Italy, there is a power *under his throne* that chafes and schemes to overturn it but, happily comprehensive ideas are illumining the minds of his people who stand as a bulwark between it and those who, for their own selfish, ambitious and unrighteous ends seek its destruction. Yes, all religious systems are beset with fanaticism and always fanatics are, in some sense, dangerous. Then, too, to what lengths will not ambitious self-seeking, lead mortals, even blinding them to every principle which ennobles and elevates humanity.

On your account we regret that our time is too limited to admit of sightseeing, but we will slowly pass over Rome so that you may gain a general idea of the appearance of the antiquated one who, despite her powdered and patched wrinkles, still dreams that she again will be mistress of the world's destinies; that her voice is as the voice of God and that her outreaching arms will yet embrace spiritually, if not temporally, all the nations of the Earth.

Germany next claims our attention. Below us is Berlin, where dwells the young Emperor whose highest ambition is to act as arbitrator for all Europe. Naturally aristocratic and domineering, his tendency is to override all obstacles. He cannot tolerate advice, much less coercion. He is angered easily, yet with a kindly word is pacified. He is quick to take offense, and as quickly he forgives. When he conceives that the glory of Germany or his personal honor

are called in question in his demand for redress he is adamantine. At an hour's notice he is ready to appeal to arms, yet he is moved to pity by a cry of distress. In this scion of a stern, as well as gentle ancestry, ambition, arrogance, courage, integrity and a large admixture of the love element, serves to form a most unique character.

Yes, Berlin is an imposing city, but in it, as in all large aggregations of humanity on our planet, luxury and squalor are such near neighbors that the songs and laughter of the fortunate do not drown the moans of the wretched.

We now are crossing the border line between Germany and Russia. Over what a vast area the autocratic Czar holds sway. Does it not seem marvellous that to one man millions of people yield more or less willing obedience? Yet marvellous only when one loses sight of the fact, that in all manifestations of nature; or, if it may please you better, of God, necessarily there is a central, dominant principle. Among the millions of this great empire are many who are the Czar's equal, and others who, in the sense that makes a man worthier than his fellows, are his superiors. Yet these millions of humans are subject to him, because that in his rank is involved all the principles that the government of Russia stands for, and all governments require a figure-head, be it emperor, king or president.

The Czar is a man of fine intelligence, of an affectionate and generous nature, but he is so hedged in by pride of birth, by love of power and the precedents of usages that he possesses but a scant understanding of the needs of the diverse races who people his dominions. Yes, he, like most of Earth's rulers, walks on the verge of a precipice over which, at any moment, some ruthless hand may topple him. No nation of Earth has yet outgrown the naturally turbu-

lent animal element which, in the human, ever is snapping and snarling, and it is only when humanity has evolved beyond it that an observance of the Golden Rule becomes possible. Earth's peoples not having evolved to the height of such a possibility, rulers must needs be guarded by steel and served by slaves, both rulers and slaves being held in bondage through fear of consequences. No, I do not recall that I ever have cared for the ephemeral distinctions of mortality's brief days.

We near St. Petersburg, an extensive and populous city, which, like the country, is covered with snow. Yes, the cold is very severe, and rivers and lakes are bound in icy fetters. Never mind, the time is not very far distant when you shall be free to not only visit the city, but you even may unceremoniously call on the royal family.

Now we are crossing the Ural Mountains, and in a moment we will be passing over Siberia. One is tempted to moralize over those exiled from home and country to this far northern land. Ah me! What tragedies have been enacted, what crimes committed against humanity, perpetrated, too, in the name of justice, who is not so blind that she will not some time reckon with the perpetrators.

Since starting on our journey but little more than an hour has elapsed, and—yes, we have reached the North pole of our planet. For certain mentalities there is a charm in attempting difficult undertakings, and serious obstacles but spur them on to greater enthusiasm, to higher endeavor. To ordinary mortals the awful wastes of ice and snow over which we have passed would be utterly appalling, but for some the scene would possess a sort of enchantment. So courageous explorers will continue to seek for this point, and many valuable lives will yet be lost in the attainment of a nearly futile object. Yes, ambition and curiosity are

forceful and apparently necessary incentives of human endeavor.

Now gaze downward and as far as your vision may extend and describe the not at all pleasing view.

GENTOLA—How shall I describe the wonderful spectacle so terrible, yet so weirdly fascinating. Overhead the clouds are heavy and threatening, and a shadowy darkness as deep as twilight prevails, and in the partial light there is a peculiarly luminous quality as though the atmosphere might be laden with diamond dust, on which light from somewhere is falling. De L'Ester, do you know what occasions the singularly beautiful radiance?

DE L'ESTER—This luminosity is the effect of the magnetic aura emanating from the polar centre. No, I do not mean magnetic centre, but polar centre. Under certain conditions it produces or creates what is known as Aurora borealis. Yes, I mean that there are certain planetary activities which create magnetic storms, and when such disturbances occur our northern earth sky presents a more or less beautiful display of what, by many, are termed northern lights.

GENTOLA—Were I in my physical body would I perceive this luminous appearance, and is it at all times luminous?

DE L'ESTER—You and very many, but not all persons in the physical body would be able to perceive the magnetic aura, particularly when, as at present, it is very pronounced. You forget that I already have said that the emanation is continuous, which is the same as saying that it is at all times luminous to those who can perceive it. Please resume, for we soon must hasten to Ento.

GENTOLA—I cannot find words adequate to a description of this scene which is so peculiar that it overwhelms me. The loveliness of color, radiating and pulsating through the atmosphere like some living thing, is so mar-

vellous that one can imagine its pulsations are the heart throbs of the planet.

As far as my vision reaches I see no land, no water, no living thing, and everywhere it looks as though great waves of a tempestuous sea had climbed toward the sky and suddenly were frozen into immobility. Amid the swirl and commotion of the elements, avalanches of ice and snow are crashing downward from the crests of snow mountains, whose peaks tower toward the clouds. To my mind it is not only a sublime but an awful scene. I should think one might go mad if obliged to long remain amid such desolation and such tremendous sights and sounds. But, De L'Ester, once you mentioned the existence of a former open Polar Sea. Will you tell me of it?

De L'Ester—As you please, madame, though but in a few words. At another time a member of the Band will speak of it at length. Our planet has experienced two Glacial periods. Previous to the first period there was at the then North Pole an unfrozen, but very limited sea. Twice through the activities of natural laws a slight tilting of our planet has occurred. During its existence, again and again the same catastrophe must repeat itself. Always accumulations of ice and snow at the North Pole preponderate over the same at the South Pole. The centre of gravity seeking an equilibrium, necessitates a changed position of the planet, which will account for the finding of tropical vestiges so very far north. Some of Earth's scientists very naturally have concluded that the glacial drift forced these vestiges to their present position, but through eminent scientists on our side of life we know that this is a mistaken idea. Were it possible for mortals to search under these tremendous accumulations of ice and snow, they would find the fauna and flora of a tropical

region, and what would be more startling, the well preserved remains of very primitive humans and somewhat of their belongings.

During our too brief hours of camaraderie, it is not practicable to note all that comes under our observation, but be assured that much that cannot be written you, more or less vividly will remember as food for thought through coming years of your mortal existence.

Now take a last survey of the dreary expanse below us, to which you will not say good-bye, but au revoir, for, doubtless after you shall have been freed from the physical plane of being, under more favorable conditions you will revisit this scene of which you now have but a limited view. And now, mes amis, off for Ento.

Gentola, recently you inquired of Genessano if the Entoans composed poetry and he replied yes, but his modesty forbade his saying that previous to passing to the Spirit World he had attempted versification. We have prevailed upon him to recall some sad lines which we deem apropos to the object of our mission, and as on this ever wondrous magnetic current we speed toward Ento, he will recite them and I, to the best of my ability, will translate them into your language.

An ocean whose waves reach Eternity's shore,
Rolls silently on; not a sound is heard
Of the wrecks that go down in its depths profound,
To rest on its bed and are heard of no more.

Oh, Ento, thy children so loved, so deplored,
Ever fade from our sight never more to return,
And in measureless anguish we cry unto Thee:
Spare, spare us our dear ones, Andûmana, dread Lord.

Around us are falling, like leaves from the trees,
Our loved ones, our friends whose forms are so dear
That we wear them as jewels enshrined in our hearts,
And yield them to Death, so Andûmana decrees.

Oh, pitiful gods! Andûmana implore.
To succor His children who lie at His feet,
And cry in their anguish and deep despair:
Give back to our arms our loved ones once more.

De L'Ester—As I have done my best, I shall not apologize for my unmeritorious translation of Genessano's meritorious poem, which voices the ceaseless cry of Ento's sorrowful peoples.

Gentola—Genessano, my friend, so worshipful is my love for my dearest ones, that I understand the emotion impelling you to give expression to this wail of despair. When this dear boy, journeying by my side, passed into the world of spirits, only my knowledge of a continuity of conscious existence sustained me under my sudden bereavement, so I rejoice that the time draws near when the peoples of Ento may come into a knowledge of this consoling truth.

Genessano—Oh, Ento! beloved Ento! I too, rejoice that ere long the shadows which have so obscured thy spiritual radiance shall drift away from thee, even as under the golden beams of Diafon-evoiha the mists of dawn drift from off thy fair face. Hail to thee! Hail to thee Ento, thou beauteous world of the starry realms of space! With exultant heart I gaze on thee, for soon in thy spirit realms the glad words will be heralded that the day of thy rejoicing has come; that henceforth the eyes of thy downcast children shall be filled with the light of a joy divine, the joy of knowing that death of the physical body releases

into a higher life—the immortal self. Only those who have loved, lost and sorrowed for the dear ones gone into endless silence can comprehend the joy that pervades my Being as I realize the ineffable gladness that soon will fill the hearts of the peoples of Ento.

De L'Ester—Gentola, you perceive how enthused we all are over, I may say, the certainty of the success of our mission, which is ours only in the sense that we are assisting others who, like ourselves, are interested in the righteous undertaking.

Yes, all greatly beneficent enterprises for the uplifting of humanity of any planet originate in the spirit realms. You are aware that on our planet all persons are not equally receptive, which is the same as saying that they are not equally sensitive. The same is true of the peoples of other planets. The law of Being is universal, but, through heredity, which is the sum of preceding existences, also through the influences of social and other conditions always, among all peoples, there are individuals apparently ahead of their time. Not through their own desire, but through conditions, to which I have alluded, the most dominant being ecclesiastical repression. As a whole, the Entoans are very positive, but among the ascetic priesthood are individuals so sensitive that, like Dano, Lēta and others, they are impelled to manifest it. These are they who apparently are ahead of their time; in reality they are the forerunners of spiritual upheavals, not of to-day, perhaps not of to-morrow, but of a time that surely will come.

Largely through their ardently affectionate nature the Entoans are growing approachable. Love and sorrow are retorts in which are consumed the dross of human passions, beliefs and prejudices. Thus, through their love and their sorrow, their souls are unfolding for the reception of spiritual influences and the perception of spirit presences.

We have so loitered that Zenestạ Hạo, who awaits us yonder at the Galarēsạ, well may have grown impatient. Lohạû emano, Lohạû.

ZENESTA—Friends, you are late. What has so delayed you?

DE L'ESTER—We fear that we may have taxed your amiability and patience, but, after consideration, we decided to afford Gentolạ a view of certain of earth's regions with which she was unacquainted, so that she might compare them with regions of a corresponding latitude and longitude of Ento. The youth who accompanies us is the son of Gentolạ, who four years ago passed into our spirit world and this is his first visit to Ento. Bernard, dear boy, this is our esteemed Ento friend, Zenestạ Hạo, once a Professor of Languages in this Galarēsạ.

BERNARD—Sir, I am happy in making your acquaintance, and deeply grateful that these dear friends have allowed me to accompany my mother to your planet.

ZENESTA HAO—Inidorạ, Genessano and I, as representatives of our people, with much good will offer the son of Gentolạ a cordial welcome to Ento.

BERNARD—For which you and they have my thanks.

ZENESTA HAO—Friends, previous to my coming here, I visited the invalid at Dạo. Dano's arrival has stimulated Valloạ's life forces, and a ray of hope lights up Omanas Fûnhạ's despairing heart. It is but the fitful burning of the expiring flame and the young creature can survive but for a brief time. As the union between herself and her physical body weakens, she grows more spiritualized and sensitive; so also does Prince Dano, who does not deceive himself with false hopes of Valloạ's recovery, and both gladly are growing into a clearer understanding of the wondrous truth that life is continuous. With timorous joy they whisper of a time when they may be reunited to part

no more, but it is pitiful to listen to their murmured words of love, of sorrow and of the newly born hope which yet is too marvellous to be fully realized. With tears in my eyes and tenderest pity in my heart I turned from them, for I remembered, aye, I remembered when my beloved Armena's life went out and left me desolate and despairing.

De L'Ester—For your report which partakes of both joy and sorrow, we thank you, and we will so shape our movements as to meet all emergencies.

Gentola, you are aware that early in the present century there lived a man of Scotch birth named Hugh Miller, who was so orthodox that he found himself unequal to the feat of balancing the Bible in one scale, and the results of his geological investigations in the other. Despairingly he abandoned the futile attempt, and suddenly crossed over the Scottish border into a world, not of effects, but of causes. Come forward, sir, and afford me the pleasure of introducing to you our intrepid medium Gentola.

Hugh Miller—Madame, this is a strange meeting between one who was, and one who yet is an inhabitant of our Earth plane, where once I earnestly, anxiously, prayerfully strove to go toward the light. During my investigations evidences, which I could neither dispute or explain away, so perplexed me that I fell into a vortex of doubt and dismay that whirled me into the world of spirits. I perceive that you do not know my story. I pray you acquaint yourself with it.

While in the physical body the study of geology was with me a positive passion, and when in the world of spirits I recovered from my temporary aberration of mind, gladly and naturally I continued my favorite pursuit.

Yes, madame, I was greatly surprised, I may say overwhelmed, when upon regaining full consciousness I found

the spirit world so unlike all my preconceived notions, but as real, as substantial, as the old red sandstone which had so perplexed and upset all my ideas concerning the creation of our world. I had been taught and did believe that in six days God created the heavens and the earth, and all that was therein, but geology told another story. It related that the Earth had not been created, but that through ages and ages it had evolved from cosmic matter into a measurable world, which through other ages had become fitted for the abode of myriad life forms. As a thoroughly orthodox believer my very Soul revolted against these evidences of nature, and finally under blows of a small hammer upon a leaf of God's revelation in stone my reason reeled, and I—— But no more retrospection.

Friends, I am at your service, and shall be happy if in the least I may add to your profit or your pleasure.

Ah, this is the geological department which is very complete, very comprehensive. What a vast apartment and so beautifully arranged and kept. Madame, observe those supporting columns; are they not in style nearly Corinthian? To you it may appear a somewhat startling fact, but when understood it is not. The so-termed Primary colors are an expression of a universal natural law, and form is equally so. As water, in freezing, inevitably forms certain crystallized shapes, so in the human mind, inevitably, form assumes certain curves, lines and dimensions. These friends will bear witness that not only on Ento and Earth, but on other inhabited planets we have found the Arch, with its Keystone, and columns of the various orders employed in architecture here and on our Planet.

You observe that this great apartment is divided into several departments. In this one is a fine collection of fossils which, for lack of time, we must pass by. De L'Ester says that we shall only glance at this wonderfully

complete display of gems which ever are dear to the heart of a woman. Now here——

De L'Ester—Friends, for a little while we will defer the examination of the gems. Nearby an Instructor is addressing a Class of students who may afford us opportunity for an experiment.

Instructor—For as in it there is much that cannot be accounted for, geology affords room for speculation (and I regret to say for irreverent expression), not found in any other science. Our Sacred Writings declare that out of substances within Himself Andûmaṇa created Ento and all living creatures, into whom He breathed the breath of life and to whom He gave the power of procreation. That at death of the body the breath of life returns to Him, and again and again is breathed into the newly born. One of our most learned men, Ziro Emydạs, estimates the circumference of Ento as being koidạs fermạ itsaạ fonitû ûvon soynas (little less than 12,000 miles). No mind can realize the immensity of Andûmaṇa, Who out of His personality, created Ento and all things.

Ziro Emydạs intimates that after the creation of Ento, Andûmaṇa did not at once create all living things, but his deductions are somewhat illogical and by some are thought to be impious. His statement he terms the Theory of Stratification, and it is so specious that I hesitate to quote from it. Generally it is admitted that the science of geology demonstrates that the formation of Ento is stratified, and that each stratum presents an appearance peculiar to itself. For instance, here is a stone from the third stratum which largely is composed of a variety of minute shells. Here are others from the fourth and fifth strata, each varying from the others in their composition, and the same may be said of the strata nearer the surface. Phrysos, you

who, to an extent, favor Ziro Emydas's theory, dare you give utterance to what these stones indicate?

PHRYSOS—May the gods prevent my uttering aught that may oppose the truth. At times the thought enters my mind that possibly our Priesthood may not fully comprehend the meanings of certain words of our Sacred Writings. Ziro Emydas questions the infallibility of their interpretations. He declares that Andûmana alone is infallible, and that Gods and men are but His Instruments through whom He works His will. That the Priesthood have called him to account for what they term his lack of reverence for Sacred things has not deterred him from firmly adhering to his declarations, and I confess that while my immature mind does not wholly grasp the presentation of his Theory, I greatly admire his courage and no one, I believe, questions his sincerity.

I am but a beginner in this fascinating study, but already I realize that one must closely adhere to established theories else one easily may drift into unauthorized and dangerous speculations, but I, no more than yourself, question the infallibility of the Sacred Writings, and yet——

DE L'ESTER—Gentola, place the tips of your fingers near his head, now speak to him.

PHRYSOS—And yet—and—yet—friends, I seem to hear a voice—it speaks to—speaks to me, and I feel—a strange —sensation stealing—over—me. I—I——

DE L'ESTER—Now place your hands over his eyes. Ah, how readily he yields.

INSTRUCTOR—What ails you, Phrysos? Why, I believe he is falling into a swoon. Phrysos! Phrysos! Trissa, hasten for a cup of water. Raise a window, Avilla the air may be too close.

DE L'ESTER—Rapidly but distinctly follow my dictation.

GENTOLA—I am one who already hath spoken to thy

friend, Prince Dano, of a new and glorious Revelation which very soon will be given to the peoples of Ento. Thou hearest my voice but seest not my form standing near thee, even as thou shalt stand near Dano as a Priest of the new Revelation. I am Gentola. Remember and fear not.

INSTRUCTOR—Thanks, Trissa. It was but a momentary faintness, probably occasioned by the oppressive atmosphere.

Why, Phrysos, really we thought you were about to swoon; you whose boast is that you never have known a moment's illness. Was it the closeness of the atmosphere that occasioned the attack?

PHRYSOS—I cannot say what occasioned it. I fancied I heard a voice coming from some one or somewhere, and I grew faint. No, I was not unconscious, but could not open my eyes or reply to your inquiries. It must have been occasioned by the closeness of the atmosphere. You will excuse me and I will walk about, and in a few moments I shall recover myself.

EVYLON—To what strange days have we come. Phrysos, one of our athletes; Phrysos, one of our brightest and closest students, attacked much as was Prince Dano. Yes, I was in the art studio when Dano became unconscious, and when he was revived he spoke strange words which surprised and shocked all who heard them. But, evidently, Phrysos was not unconscious, for his countenance expressed great surprise and lively emotion. He says that he seemed to hear a voice, but we heard no sound. I pray the Gods that no such attack may seize any of us.

DE L'ESTER—Touch this youth's hands. First the right, now the left hand. See how he stares and rubs one over the other. Touch them again. Greatly excited he springs to his feet, exclaiming, "Something has touched

me! Touched me twice on my hands! No, I see nothing that could have caused the sensation. I fear that my sympathy for Phrysos has rendered me imaginative. I, too, pray you excuse me and soon I shall walk off all morbid fancies."

INSTRUCTOR—As our lesson is concluded we will join you. You do well not to yield to what you very properly term morbid fancies. It is well understood that one mind can affect another mind, and then the question arises, what is mind? Frạtos, one of our most learned and brilliant thinkers, declares that——

DE L'ESTER—We cannot afford time to learn what Frạtos declares, probably that mind is matter in an active state.

Gentolạ, we are delighted that you can so successfully approach Ento Sensitives. One other of those students could have been made to sense your presence, but we must not permit our enthusiasm to get the better of our judgment, else a panic might occur.

Genessano, you have reason to be hopeful for the success of our Mission for, evidently, the Spiritualized faculties of many of your people are highly evolved.

GENESSANO—Oh, that the hour may swiftly arrive which shall usher in the dawn of the brightest day that ever has come to Ento. A day that will mark an epoch of gladness in the history of a sorrowful people.

Before proceeding with our investigations, you desire to know the result of my very recent visit to Dạo. As Zenestạ has said, Dano's arrival momentarily has stimulated Valloạ's life forces, but she fades away as fades a rodel broken from its stem. As gradually she releases herself from her physical body her inner vision grows clearer and she reaches out and greets the dear ones who have preceded her into our spirit realms. Sēloṇạ Valloạ,

the golden haired, died in giving birth to Valloą. She was the wife of Omanos Fûnhą's youth, and no one has taken her place in his affection or by his side. While mourning his irreparable loss, ever his chiefest solace has been the golden haired, blue eyed child who now is the image of her mother. In the hour of his approaching bereavement Omanos Fûnhą will, when convinced of its truth, gladly embrace a faith that shall give assurance of a reunion with those whom he holds dearer than all else. Basto Andûlēsą, his nearest kinsman and closest friend, in all possible ways sustains him. In character they are much alike and both are wise, loving and spiritualized men. To them Valloą smilingly but earnestly, insists upon the reality of her visions, and the Messages her mother, Sēloną, sends to her husband and the Andûlēsąs. And thus the days and nights pass, and the way is being prepared against the time when the lovely girl shall be borne from them into higher Realms.

De L'Ester—Dear friend, your report favors our Mission, but how pitiful it is, and geology is an interesting science, but as we are humans, the affairs of humans lie nearer our hearts and I confess that my sympathy for Dano, Valloą and the grief stricken father, is greater than my interest in all the Sciences of all the Planets in the Universe. Gentolą, you are surprised and our friends smile at my impulsive utterances, but they understand, as you do not, that with longing unspeakable, I look forward to the hour when my own shall return to me. Ever I am waiting and watching for an angel of love and mercy, who strives to lift out of degradation and wretchedness mortals whose ignorance and debaucheries drag them down into darkness. Her present embodiment has placed us far apart, but duties fulfilled are converging our ways and ere long, face to face, we again will gaze into each other's eyes and read there

the assurance of our Eternal Union. It should not so surprise you to learn that in the spiritual marriage two entities, male and female, form an inseparable whole, and that there is no other real union possible, all others being temporary, yet not necessarily on the merely animal plane. When, to a certain point, we shall have completed our present undertaking, we hope that you may be induced to listen to talks on this and other subjects, for the more clearly you understand Spiritual Laws, the better you will be prepared to enter the Spirit World.

As our Scotch friend is accustomed to our erratic ways I need not apologize for so abruptly interrupting him.

Hugh Miller—Certainly not. Indeed I have been so interested in what has transpired that, for the time, I quite lost sight of the occasion of our coming here. Madame, you will observe that here, arranged in orderly sequence, are fragments of the various stratifications of the several ages of this Planet which exactly correspond with those, not only of Earth, but of all planets sufficiently evolved to have become fully stratified. Perhaps you have been informed that in matter there is a universality of homogeneity, and that vibration, attraction, cohesion and gravity are the observable expressions of Infinite Intelligent Energy, the *one* law controlling all things that live, move and have Being. In a general way, the Entoans recognize this Law, also in a general way, they recognize the structure of their Planet, but in certain of their conclusions they are quite mistaken. When one takes into account their religious beliefs and their consequent lack of knowledge of astronomical and geological facts, it is not surprising that some of their conclusions are altogether erroneous. Happily the new Revelation will dissipate their fears of Andûmaṇa and His Messengers, and with their wonderful mathematical and mechanical ability, soon they will con-

struct such aids to physical vision as will fill the minds of their Star-gazers with amazement.

Owing to its exceedingly level surface, during the spring this planet becomes inundated and engineering skill of a high order long has been required to not only obviate disasters, but to provide storage for water which later on furnishes a necessary but inadequate supply for the requirements of the peoples. To in a measure meet this demand, wells of enormous depth are bored and from them volumes of sweet, cool, refreshing water gush forth. Through the agency of these borings many geological facts have been forced upon the attention of the learned and through other agencies these facts have been confirmed. But always religious beliefs have stood as barriers between fact and fancy, and thus the science of geology is but partially comprehended, much less are its conclusions admitted.

Here are specimens of various coals whose properties are the same as those of Earth. And here are specimens of peat or bog fuel. Embedded in this block of peat is a piece of wood closely resembling oak, and here is another in which is embedded wood much like the beech.

In this compartment are specimens of gold-bearing quartz, and here are nuggets of free gold and a receptacle filled with grains of gold; and here are samples of scale gold which are nearly pure.

Here, too, is an exhibit of Ento's various silver ores. Observe these peculiar formations which resemble skeins of silver threads, snarled inextricably. In these compartments is an effective arrangement of specimens of all minerals not accounted precious, as copper, iron, tin, zinc, lead, in short all minerals of our Planet are represented here.

To spirits sufficiently advanced, two facts are evident. One is the universal homogeneity of what you term mat-

ter. The other is the universality of a Law whose activities everywhere are the same, but I do not mean to say that everywhere the results are the same for, of course, environments and conditions modify results; but where, as on Ento and Earth, environments and conditions so nearly correspond, necessarily, results must at least bear a general resemblance.

We now will pass to the adjoining apartment where an aged custodian is poring over an ancient looking volume, which is one of many ancient volumes stored in this Galarēsạ. What a quaint but pleasing figure he presents. His long white hair waving over his shoulders forms a fitting setting for his dark-hued, intellectual and refined face, and the blue gemmed silver fillet confining his hair harmonizes with his loose, graceful, dark blue robe falling quite to his feet. Despite his hoary locks and aged appearance, to my mind he is a very handsome man. The volume he so earnestly endeavors to read is quite unknown to me. Perhaps Zenestạ may be acquainted with it.

Zenesta Hao—Let me see. Ah, yes, this was the language of a race known as the Dạhûlo, who occupied the Province of Dạhûlo which, some thirty centuries ago, bordered on Indoloisạ's southern shore. They were highly civilized and, like the Quends of to-day, did not intermarry with other races. The province was not then infertile, and through their manufacturing industries, one of which was the production of rich silken stuffs, they became the most opulent race of Ento. Then gradually arrived the not infrequent sequence. The very rich grew arrogantly selfish, and the masses with unperceiving senses yielded their rights and fell into idleness and consequent poverty which bred discontent, and soon discontent merged into turbulence and almost suddenly they turned upon their despoilers and in an incredibly brief time such devastation

occurred that cities, towns and villages and country places were little less than ruins. The Governor of the Province appears to have been a timorous, incapable man who, realizing that he could not control the frenzied people, appealed for aid to the Supreme Ruler, Imraû Ilvoitạs, who was a wise, just and thoroughgoing man, who quickly aljusted affairs by renaming the Province Zil-Ammon, and obliging those whose selfish greed had led to the riotous proceedings, to make reparation to the wronged people and also to remove elsewhere. These vigorous measures must have been an effective object lesson, for never since has a like event occurred.

The volume further relates that through the encouragement of Imraû Ilvoitạs, people from other Provinces emigrated to Zil-Ammon and thus the exclusiveness of the Dạ-Hûlo race was broken up, but the Province never regained its former prosperity. At that time there was a lack of systematic irrigation and the central regions were steadily growing so infertile that long previous to the birth of Inidorạ and Genessano the Province of Zil-Ammon was little less than a desert. Only within two Ento centuries has an attempt been made to reclaim this waste country.

This volume, which once I translated into the present Ento tongue, is a history of the extinct race of Dạ-Hûlo; from its pages I have culled the fragment I have related. I should like to assist this gentleman in his effort to read the volume, but I fear he might be greatly alarmed could he even perceive me looking over his shoulder.

De L'Ester—Gentolạ, you now understand the process. Try to lightly touch his hands.

It is more than amusing to note the haste with which he deposits the volume on the table and turns his hands this way and that in an endeavor to learn what has occasioned the singular sensation. Touch him again, but only on his

been valued beyond what you name the emerald, the ruby and some other fine gems.

GENTOLA—I never have much cared to possess jewels, but this display is so very beautiful that I cannot find words to express my admiration of it. Diamonds, diamonds, diamonds—glowing and scintillating like stars, and what a range of coloring they possess—blue, rose, yellow and various other hues, and all so beautiful. Do you think, sir, that on our Planet there are diamonds comparable in size, purity and coloring with these?

HUGH MILLER—Yes, in size, purity and coloring, our planet possesses diamonds equal to the finest of these. Why not? The constituents of the two planets being exactly alike and conditions sufficiently similar, naturally the same causes that produced the crystallization of these beautiful gems, would be operative in the formation of the diamond and other gems of our planet. Yes, the diamond is pure carbon, and to my mind it is the most attractive of gems. We will now pass to the next compartment.

GENTOLA—Oh, how lovely, how very, very lovely. I am sure that those are rubies, and to my taste they are far more beautiful than diamonds. What a variety of shades of color—some pale to deep rose, from deepest rose to blood red and in their hearts is a glint of fire that makes them seem alive. I never have seen a ruby so large or so brilliant as that beautifully cut, unset stone on the white velvet cushion. How I should like to hold it in my hand.

DE L'ESTER—You may attempt it.

GENTOLA—Ah, I cannot lift it. Why is it that I cannot? I feel quite as substantial as when in my physical body, yet I cannot lift even that diminutive stone, which is no more than an inch in diameter.

DE L'ESTER—Your *physical* body has an affinity for matter on the *physical plane*. Your Spirit body has an

affinity only for that which is Spiritual. Diamonds, rubies, indeed, all things are composites of matter and vitalizing spirit. At present, you attract only the spirit of things, but as you are not strong enough, we will form a battery, which will assist you to accomplish your desire. Friends, you will aid us. Now place your left hand on mine, your right hand under the stone and strongly desire that you shall hold in it the Spirit of the ruby. Try again, concentrate your will power, and—ah, that is well. Now slowly withdraw your hand, and lo, in your palm is the glowing Spirit of the rose hued gem, which in a moment must be returned to its home.

GENTOLA—This is a marvellous lesson. Now I better comprehend what you term the Spirit of things. How wondrously lovely is this glowing, palpitating Spirit gem. Why, really, it appears to possess life. Oh, must I so soon return it?

DE L'ESTER—Yes, unless you would have its now lustreless home quickly vanish into imperceptible atoms. Touch with your finger tips the material stone. Now we will break the circle, and you will have an illustration of the Law of Affinity. Observe that as the Spirit is being absorbed the material stone is regaining its glowing beauty, and now it is as it was before its Spirit Self was attracted by Spirit on a higher plane of Being.

Our experiment concluded, and your vital energy well nigh exhausted, we must return you to your material home.

That we may intelligently direct our future movements, we now will visit Valloa, and George, Inez and your loving lad will accompany you Earthward. If possible, to-morrow at nine o'clock, be in readiness for our journey.

Au revoir.

BERNARD—Oh, mother, I am so happy to be near you and to know that to you I am as real as when in Earth life

you tried to impress Spiritual truths upon my very material mind. Never mind, mother, the Law of Self atonement is a righteous law, and having emerged from the shadows of earthly conditions to me the light is all the more glorious. Seeing with clearer eyes, earnestly I desire and strive to grow in grace and in a knowledge of all truths. Mother, is not this a strange experience?

GENTOLA—Very strange, my dear; so much so, that often I imagine that I must have been dreaming strange dreams. While, as now, I am apart from my physical body, it seems as real as is my daily home life, but were it not that I have been made to keep a record of these journeys, I would retain no realizing sense of them.

How quickly we have journeyed, and until to-morrow I must lose sight of you dear ones.

BERNARD—While you yet can see me, kiss me, mother, dear.

GEORGE—And kiss us, too, dear sister. Good-bye until to-morrow.

January 12th, 1894.

CHAPTER XIII.

ENTO'S PRECIOUS STONES.

BERNARD—Good-morning, mother, dear.

GENTOLA—Good-morning, my son, a thousand kisses for my dear boy.

DE L'ESTER—We, too, greet you, and regret that mentally you are so disturbed. Pray console yourself; affairs seldom go so awry that they cannot be righted. Soon yours will be so adjusted that you will not be subjected to interruptions, which are harmful to you and vexatious to us. Your west window is not sufficiently shaded. Be pleased to arrange it. Now try to tranquillize yourself. Join with us in Invocation to the One who is the Spirit of Harmony; thus we also will grow harmonious.

Infinite, Divine Intelligence of the Universe, we, the children of Thy Love, aspire to grow into a more conscious realization that we are, because that Thou art. As step by step, we strive to climb the ever ascending heights of progress, Thou art our support. When, through our weakness and lack of wisdom we go astray, Thou leadest us into straight paths. Ever are we reaching toward Thee, who art our Father and our Mother, and Thou givest Thy Angels charge concerning us. So will it ever be, and lovingly we adore Thee, in Whom ever we will abide. Amen, amen.

George, we are ready. Nay, dear lad, you will require all your strength, for we are late and must journey quickly, but you shall remain by your mother's side. Gen-

tola, previous to these visits to Ento you could not have conceived an idea of the rapidity with which we are traversing space.

GENTOLA—No, and I cannot yet realize it. We must be moving with the velocity of lightning, still I perceive but a slight sensation of motion. It seems as though we are nearly stationary, while space glides away from us. As I grow accustomed to this sensation, I, too, at times lose consciousness of time and space.

DE L'ESTER—To fully freed spirits this sensation is even less emphasized. This leads me to mention that, upon becoming wholly freed, Spirits, as a rule, are not for a time able to recall vivid memories of their mortal existence. Upon attempting to manifest through some Sensitive almost invariably they are asked, "What is your name? Where did you live? When did you die?" The Spirit endeavors to place himself or herself en rapport with physical conditions involving time and space, and becomes too bewildered to give a correct reply. Should some other Spirit be present, as is usual, the bewildered one may be instructed as to how to make a proper statement. Those who have made a study of the spiritual philosophy and phenomena possess some understanding of the process of communication between the two worlds, and though both their premises and conclusions may be faulty, such knowledge as they may have acquired will, when they exchange the physical for the spiritual, serve them well. Not only will it prepare them for the surprises in store for them, but also for a more intelligent and intelligible return into the conditions of their mortal existence.

Gently, gently George, we must not forget that neither your sister or Bernard are as strong as some time they will be.

There are our friends awaiting us. Lohaû, ēmentos.

Ah, Zenestạ, you are ever punctual, and you, Humboldt and Bruno, shame us for our late arrival. It seems very ungallant to say that Gentolạ belated us.

Gentola—Nevertheless it is true, and I beg your indulgence. I am learning that things temporal are likely to conflict with things spiritual, and this morning I have had an unpleasant demonstration of the fact. However, I believe that it was less my fault than my misfortune to be unprepared at the appointed time.

De L'Ester—As we, the jury, are in possession of the facts, we unanimously pronounce you not guilty, and now we will proceed to the department we visited yesterday. Here is the venerable antiquary still patiently poring over the story of the Dạ-Hûlos.

Zenesta—I sympathize with the earnest, gentle looking man, for I recall having passed many days and sleepless nights in similar undertakings. For many minds there is a peculiar fascination in striving to translate an unknown language. I well remember what delight it once afforded me, and the charm of it yet clings to me. But here is our geologist who will afford you further instruction in relation to these gems.

Hugh Miller—Madame, we first will observe this magnificent collection of sapphires which are so varied in their hues, so large and beautifully cut that they challenge our highest admiration.

Gentola—They are indeed wonderfully beautiful gems. It is a delight to only look at them. You say that oriental rubies are a species of sapphire. Why, I supposed that all sapphires were blue. And this, you say, is an oriental amethyst, which also is of the sapphire family. I fear that you think me, as indeed I am, very ignorant in this direction.

Hugh Miller—My dear madame, we do not expect you

to be learned as to the varieties or qualities of these collections of gems; I am only concerned in instructing you for a purpose. The blue varieties are the true sapphires, as they alone possess both quality and color. They bear to both the oriental amethyst and ruby the same relation that the true white diamond bears to stones off color.

GENTOLA—Pardon me if I am interrupting you. Here is a gem—that one resting on the white cushion—that is so large, so radiantly beautiful, that one can imagine it of Celestial origin. Is it not a true sapphire? Yes? Ah, I thought so; it possesses such a living radiance. Since I have learned that gems are both Spirit and matter, I shall admire them all the more. How very lovely those rainbow-hued gems are; are they not opals?

HUGH MILLER—Yes, they are opals, in whose depths the Spirit of the gem glows like fire. Some persons regard these gems as uncanny. Some time I will tell you something uncanny concerning them. No, not now; it would be unwise. A sober-minded scientist would declare that it is through the arrangement of the silicious matter largely composing these gems that the iridescent effects are produced. Such an assertion would be but part of a fact. Spirit is infinite in its modes of expression, and were it withdrawn from those gems, bits of flint would be quite as valuable as those glowing, scintillating jewels, which are lovely enough to adorn the Crown of an Empress. Now, madame, what do you suppose these green gems are? Emeralds? No, they are beryls; and these are aqua marines; they are of the same family, the aqua marines being the transparent variety. Yes, both are pretty stones. In this adjoining compartment is an admirable collection of—but perhaps you know what they are.

GENTOLA—From their color I should think that they are topazes. I do not greatly admire yellow jewels.

Hugh Miller—Do not make the mistake of thinking that all topazes are yellow, for there are other colors of the same gem, but the pellucid yellow stone is considered the most desirable variety. These are garnets, and are fine specimens of the stone. Here are deep red ones holding in their hearts imprisoned flames and yellow stones like bits of sunshine. And here are green, brown and black varieties, all more or less attractive and useful for various purposes. The next compartment contains carbuncles and some of them are beautiful enough to grace a coronet. Yes, there is a resemblance between the carbuncle and the red garnet, but their qualities are dissimilar.

You have been shown this collection of jewels as a demonstration of their existence on this planet, and be assured that the Entoans, like our Earth peoples, regard them with high favor. For lack of time we cannot critically examine this wonderfully fine and comprehensive collection of stones and minerals, whose exact counterparts are portions of Earth's treasures.

You express surprise that this enormously valuable collection is not better protected against evil-minded persons. Perhaps Inidora or Genessano may enlighten us as to that and other features pertaining to this department.

Inidora—Previous to the death of our father, he made known to my brother and me that he possessed a large and valuable collection of jewels which were the accumulations of generations of both his and our mother's ancestry, and that some of them, through certain associations, were especially prized. The ruby which Gentola held in her palm belonged to our dear mother, who received it as a bridal gift from her mother, and it was worn sometimes on the arm or bosom, but generally as a brow ornament. Our maternal grandparents possessed a remarkably fine collection of gems, which, at their death, our dear

mother, who was their only child, inherited, and as with our father gem collecting was a passion, and as he also had inherited many rarely fine gems, it came about that at his death my brother and I found ourselves possessed of these joint accumulations of Ento's most beautiful and valuable jewels. As neither my brother or I desired to marry, we entered into an agreement concerning them that was mutually satisfactory.

I need not more than refer to the desires and plans of our parents to found at Camarissa a great Galarēsa which should be of lasting benefit to the children of Ento. But I may say that our minds were as one in our desire to carry out their wishes, and that we might speedily accomplish our purpose, we resolved that our vast inheritance should be devoted to accomplishing the object so near our hearts. As we were young and inexperienced, we counselled with our Supreme Ruler, Tyvon Oiranza, who was a man of most generous views, and he encouraged and aided us in various ways. So with the enthusiasm of youth and with ample means at our command, we began to prepare for the inception of our work, and soon, to our boundless joy, we saw our cherished plans taking form. As the massive walls began to rise, our hearts were filled with exultation and as the great structure assumed proportions and the various outer departments began to environ it, we grew so excited, so absorbed, that we scarcely ate or slept. Day and night we counselled together and planned for the glory and usefulness of the Institution which for all time should stand as a reminder of our honored and adored parents. As though it were but yesterday, I recall the last conversation between my brother and myself relating to this Galarēsa. The day had been sultry and the darkening clouds gave intimation of a storm, but in our eagerness to hasten the work we had labored until the day was nearly

ended, and as we slowly walked toward our nearby home, the lurid Sun was dropping below the further shore of Indoloisa's quiet waters. Suddenly Genessano passed an arm about my shoulders, and in a voice tremulous from emotion, said, "Inidora, what if death should come to one or both of us ere our work shall be completed? May Andûmana preserve us, for what should I do shouldst thou be taken and I left? Should I be taken, thy wisdom would suffice for thy needs, but I, alas! I dare not further speak of it."

As we gazed into each others' startled faces tears filled our eyes, and sadly, silently, we entered our home, the dread shadow of Phra (death) falling over our hearts like a pall. But I strove to be courageous, and at once set about arranging our affairs so that should Phra, at an untimely hour, claim me, Genessano would understand my wishes which I well knew he would make his own. Ere long Genessano was left to execute our mutual wishes which he did with faithfulness and zeal. Heavy hearted he labored until death claimed him, and to others was left the fulfillment of our plans. That they did so faithfully and efficiently no one can question.

Concerning the security of the gems, I have only to say that the Galarēsa and all pertaining to it belongs to the peoples of Ento and they are not so foolish or so evil minded as to despoil their own possessions.

De L'Ester—Gentola, the time allotted for this series of object lessons has expired, and to the Galarēsa and our friend the antiquary who is tranquilly dozing, we will say au revoir.

We now will view Camarissa, so that you may form an idea of its extent, its architecture and other features. Observe this slope largely is devoted to detached private residences, and that the wide, beautifully paved streets in-

tersect at right angles. At each intersection is a statue or group of statuary, or a fountain, or column, or other ornamental feature. This group of heroic size represents Genessano Allis Immo and his wife, through whom this great city honors itself by bearing her name. These statues are faithful representations of two of the most admirable spirits I ever have met. Yes, Genessano is very like his father, and Inidora resembles his mother, who is a marvellously lovely woman.

From the slopes eastward the city extends about ten English miles, but from its northern to its southern limit is quite twenty English miles. Being the head of the Irrigating and Waterways System, naturally a large population has centred here and it is, with the exception of one other, the most populous and wealthy city of Ento. The population is about one million seven hundred thousand, and it is the greatest manufacturing and commercial city on the Planet.

Beneficent, indeed, was the conception and execution of the System which has recovered for the uses of the people lands which long ago would have become deserts. The system now extends more than four thousand miles, and rapidly is progressing toward encircling the planet. On our planet the undertaking would not be considered feasible, but with the means at command of the Entoans, it is not now regarded as extraordinary. With them the science of engineering in all its expressions is far in advance of what is known of it on Earth. Then, too, they so well understand the energies of electricity and vibration that, if they desired, they might shatter their planet into fragments. Looking along the waterway we see lofty columns whose massive bases are of stone, but the columns are of a metal known to the Entoans as Flaûen. It is very light and very ductile. As yet it is unknown on Earth. The

elements do not corrode it, and it is a non-conductor of electricity, which renders it suitable for this and some other purposes. Those columns are used as electric light towers, and so high is the illuminating power that it well nigh turns night into day. Electricity as an illuminant and for all possible purposes is so cheaply procured as to be within the means of all requiring its use. Throughout the irrigated belt and on most portions of Ento there are Stations where thoroughly trained persons attend to the production and distribution of electric currents, and so valued is life that accidents are of very rare occurrence.

Were we not obliged to hasten our movements, we would take you through some of those stately as well as through some of those less pretentious residences. As you perceive there are no mean or squalid homes. Nowhere on Ento are there impoverished persons, and everywhere there is cleanliness, comfort and more or less of the elegancies of culture. Ento has progressed beyond the crime of privileged classes, those generators of debauchery and poverty. Industry is made obligatory upon all able to work and few, excepting the very aged, are unable to labor. Right living engenders health and aside from their dread of death which depresses them mentally, consequently physically, the Entoans live righteously and enjoy length of days.

No, there are no jails, penitentiaries, or almshouses. Those whom age, accident, disease or other causes have rendered helpless, are cared for, not as paupers, but as hapless children of Andûmaṇa for whom it is a pleasure and a duty to provide. Alcohol in its various forms is a commercial commodity, but drunkenness is forbidden and unknown. Chastity is universal. Polygamous relations do not exist. Official corruption or betrayal of a trust are reckoned as heinous crimes against society, and no one

seems inclined to sin in either direction. Have I answered all your questions?

GENTOLA—Yes, all that occur to me at this time, and while paying close attention to your replies I have been gazing at this great and beautiful city and those wonderful Air Transports, rising like huge birds, then moving away so steadily, so noiselessly, save for that singing sound which is rather agreeable. I am curious to see their mechanism, but first allow me to see more of Camarissa. When all those great light towers are ablaze, from this elevation the view must be magnificent. You have said that some time I should see Ento by night. Pray do not forget your promise.

With all my heart I wish that some of our Earth architects might see some of those grandly beautiful temples and public buildings. I miss one feature of our temple architecture, which is the spire, but I consider those great shining domes with their delicate ornamentation, far more beautiful.

What flower lovers the Entoans must be. Wherever we have gone there is such an exquisite display of blooms that constantly I am wishing that I might carry some of them home with me, and really it seems odd that I cannot.

See that great vessel coming so swiftly along the waterway and what a swarm of smaller ones go darting along the street canals. De L'Ester, how are they propelled?

DE L'ESTER—By an electric appliance. On Ento an understanding of the science of mechanics is far in advance of the same on Earth. You may have observed that in persons who have lost or never have possessed the sense of sight, there is an abnormal development of other senses, for nature ever is striving to maintain an equilibrium. Thus, the Entoans, whose religious beliefs have for so long stood as an impassable barrier between them and an

understanding of certain sciences, notably of astronomy and to a degree of geology, have developed in other directions.

You have expressed a desire for a closer view of the Air Transports, so we will visit yonder Station. I will assist you. Look downward now. Is not Camarissa a wonderfully beautiful city? Ah me, it will be a long time before Earth will possess a city so free from the blemishes of poverty and degradation. The architecture, the statues, fountains and other features form such a harmonious and charming picture that one is constrained to admire the genius and culture of a people capable of presenting such fine effects. I have said that the Entoans make small use of more than two motive powers. I must correct that statement, for, to a very considerable extent, for certain purposes, they also use compressed and liquefied air. We now will descend to the Station. None of our present party are learned as to electrical appliances, but we may enlighten you a little. One of a line of Transports is about to rise, and it is laden with passengers and merchandise. Stored electricity is the motive power of this and of most Air Transports, but all are provided with Generators, to if necessary, increase the supply. It is not advisable to attempt a detailed description of the form and dimensions of this Transport, which is one of average size, but I shall call your attention to its principal features. You perceive that underneath and running its entire length is a cylindrical shaft of the metal known as Flaûen. Around it, arranged spirally, are huge Flaûen fans, which are set in motion by the swift revolutions of the screw like cylinder. At the rear is a fan shaped Flaûen structure, which presently you will see revolving with tremendous velocity. Across the front is this great horizontal Flaûen rod, which is held in place by strong metal sockets, in which

it revolves. The ends or arms of the rod, extending on either side, are surrounded by Vossalaa (climbers). When the Transport rises you will better understand this part of its mechanism. All Transports are cigar shaped, so that they may offer slight resistance to the atmosphere and when they alight, those compressed air cylinders prevent concussion.

The doorways are being closed. From the windows the passengers call Info Oovistaa (adieus) and now the Transport is about to rise. Now the fan encircled, cylindrical shaft and the arms of the Vossalaa begin to revolve, the climbers, like great wings, open out and the Transport, with long sweeping undulations rises, rises, and at an altitude of a thousand or more feet, goes eastward.

To at all understand the construction of these truly wonderful Air Carriers one must be versed in both mechanics and electrical engineering, and we are not learned in either of them. Do not make the mistake of thinking that Spirits know everything; we know only what we have learned, and we are and ever will be students in a school which never graduates its pupils.

Another transport is about to rise and we will be invisible passengers. All aboard, friends. Now we rise for a hundred feet or so; now we dip a little; again we rise, and with an undulating movement we have ascended far above Camarissa, which sits among the shining waters and under the silvery mist veiling, but not concealing its beauties.

Genessano—Gentola, let me ask you to turn your gaze toward the Galarēsa. Is not it a grandly beautiful structure? And even at this distance, you may perceive the majestic form and benignant face of my father smiling us a farewell.

Gentola—It is indeed grandly beautiful. Its lofty, cream-tinted walls surmounted by those magnificent

statues, and its great, shining dome towering toward the blue sky, present a most charming spectacle. I clearly perceive the statue of your father, whose majestic form and benignant face will retain a place in my memories of Ento.

De L'Ester.—The leaves of the climbers and the fans of the cylindrical shaft are revolving with tremendous velocity, and the Transport is moving through the air, nearly a hundred miles an hour; yet one perceives only a slight vibration. The entire mechanism is under perfect control of the engineer and his assistants, and not for a moment do they relax their alert attention to their duties. The passengers, who appear quite at their ease, converse or gaze from the windows at the widespread panorama. We will repair to the rear platform, which will afford us a finer view. No, accidents scarcely ever occur to these aërial conveyances.

Gentola—How marvellous this all is. This swiftly moving Transport, like a great bird flying through the air, and yonder wonderful System of Irrigation and Waterways on which vessels great and small are passing in all directions. At night, when those great light towers illumine cities, towns and country, the scene must be enchanting. Two features of Ento strike me forcibly. One is the universally apparent prosperity of its peoples, the other is the architecture of cities, towns and country places. Even the country houses are picturesque and very pretty. I do not recall that I have seen one squalid, mean dwelling. I shall not soon forget the first time I stood in the Court of Honor of the White City of our World's Fair. It looked so familiar, so like some scenes that some time, somewhere, I had beheld, that a sense of bewilderment came over me, and for a time I thought that I must have dreamed of some similar scene. Then you, De L'Ester, spoke to me, and I

recalled that on Ento I had beheld structures and scenes similar to, but far more beautiful than those presented by the Court of Honor. No, I do not as distinctly remember these Ento experiences as I remember some dreams which really sometimes come true.

Bruno—By some persons dreams are regarded as the reflex of incidents and impressions of waking hours, and frequently they are the result of more or less related and distorted images, which from time to time are impressed upon the Animal Soul, or so termed objective consciousness. But there are dreams and dreams. A genius, so called, is a Sensitive whose waking dreams are the conceptions of exalted Spirit minds, reflected or projected upon his or her aura, which, like a mirror, receives the impression and in turn reflects it upon the brain of the Sensitive. To the great poet Sensitive come the words and rhythm of songs which stir the hearts of the world. To the great sculptor comes a waking dream of beauty, and from marble he releases a form so flawless that through centuries it commands the adoring admiration of artistic souls. To the great painter comes a conception of enchanting scenes or of forms and faces whose witchery enthralls all beholders. To the great architect, the true builder, come ideals so exalted that neither human intelligence or human hands have yet executed them. Ask the great architect and builder of your time, if he has even once succeeded in embodying his highest ideal of his art, and I do not hesitate in saying that he will answer no, no.

Be assured that all so called geniuses are Sensitives, whose births were not of yesterday, for to spirit there is neither beginning or ending.

Ento's fine architecture is the result of impressions received not only from exalted Ento Spirits, but also from Spirits of other Planetary Spirit Realms. As there can be

but One Mind in the Universe, all its expressions must vibrate in harmony with either its major or its minor chords; thus, the architects, designers and other artists who spoke into form and color, your beautiful White City, were as truly inspired as were some of olden times, who declared, Thus "saith the Lord."

De L'Ester—Below us is Gandûlaṇa's shining waters, extending from north to south, a little more than one hundred miles. From its western to its eastern shore its length is quite sixty miles. You perceive that its outline is nearly oval, and that at intervals its shores are dotted with towns and villages, whose inhabitants are engaged in the various pursuits of well conducted communities. In the larger towns are manufacturing and commercial interests, but residents of the villages are engaged in cultivating the surrounding lands. For the convenience of transportation and for the retention of the yearly overflow, Ento's lakes and rivers have been greatly enlarged; thus, the depth of Gandûlaṇa Loisa nearly equals that of Indoloisa. Ento's atmosphere being extremely humid, and the rain and snowfall of both the northern and southern hemispheres being very heavy, since time immemorial it has been necessary to provide means of protection against the annual inundation, which comes and goes with phenomenal rapidity.

All over the cultivated portions of the planet are artificial lakes of considerable extent, which really are storage receptacles, at times, of much needed water. What were the principal causes leading to the aridity of the Equatorial lands? We have informed you that largely it was through the levelling of the planet, which led to extreme porosity of the soil. But another factor contributed to the calamity. Previous to and for centuries after the establishment of the national religion, the Entoans were so unwise as to, for

various purposes, denude the equatorial forests. In time they perceived their error, and during later centuries they have been endeavoring to restore them, thereby increasing the rainfall and oxygenating the impoverished atmosphere. Yes, we know that ages ago the equatorial regions were traversed by mountain ranges that now are mere vestiges of their once lofty grandeur, and where now are desert lands, were lakes and abounding water courses. Once Gandûlaṇa Loisa was one of a series of great fresh water lakes, extending far toward the northeast, but for many an Ento century previous to the inception of the Irrigating and Waterways System it had been an ever lessening and isolated lake. Since then it has been greatly deepened. Naturally, the equatorial lands have suffered from the levelling process to a greater degree than have the lands of the temperate and colder regions. The temperature of the equatorial regions being high, induces rapid evaporation, and the soil to a great depth being very porous, it so quickly absorbs water that the flood of to-day is the drought of to-morrow. Thus the necessity of water storage is apparent.

Beneath us is the eastern shore of Gandûlaṇa Loisa, which marks the boundary line between the Provinces of Ondû and of Wyaṃo. Camarissa, the capital city of Ondû, is a little south of the equatorial line, which at this moment we have crossed, and now the Transport is descending to the large town on the lake shore. Down, down, we are dropping. How carefully the descent is regulated, and with what precision the Transport alights upon the platform. Gentola, observe the passengers as they descend from the transport.

Gentola—That is what I am doing. That magisterial looking personage, wearing a white robe, bordered with purple, has exceedingly fine eyes, so large, so brilliant, so

full of expression. And that swarthy gentleman, robed in dark blue, with gold embroidered collar and sleeves, is a very striking figure. What a number of passengers there are. Some are very dark complexioned, others less so, and here are two men and a woman, who are blue eyed, very fair complexioned, and they have the loveliest blonde hair, waving quite to their shoulders. I must say that of all the Entoans I have seen, not one could be called ill-favored, and very few less than handsome. Then their sincere and gentle expression, their nobility of carriage and pensive gravity of manner inspire me with both admiration and sympathy, especially so, since I have come to understand their hopeless religious belief.

Yes, I greatly admire the clothing worn by both men and women. The Robes worn by those gentlemen add much to the grace and dignity of their appearance, but the Robes worn by the women, to my mind, are still more admirable. They are not so voluminous as to conceal the outlines of the form, and at the waist line they are loosely confined by beautiful girdles of various designs and materials. As to fabrics, style of cut, and ornamentation, there is much diversity, but all are more or less attractive, and certainly they must be comfortable. No, I have not on Ento seen one shabbily clothed person, which is more than I can say of our planet, for among the many millions of earth there are multitudes of poor, degraded, wretched beings, whose poverty, misery and rags are a continual protest against the selfish inhumanity of those of higher estate. It seems strange that although the peoples of our planet for the most part believe in a continuity of existence, they live as though the present existence is the end of all. Each man's hand is against his brother, and among nations the struggle for place and power drenches our world with blood and our prisons, almshouses, asylums for

the insane are filled with criminals and other unfortunates. Compared with the gentle, civilized, unbelieving Entoans, we are uncivilized, believing savages. I no longer wonder that to the Spirit Worlds our Planet is known as the Sorrowful Star.

De L'Ester—Patience, patience, Gentolą. Although the contrast between Ento's and Earth's social conditions is very marked, evolution means progress, and slowly, but surely, the peoples of our planet are emerging into higher conceptions of truth. Inevitably, a period will arrive when the surface of Earth will have become as level as is the surface of Ento. Just so surely a period will arrive when the unequal social conditions of Earth will be a thing of the past, and there will be a universal recognition of the rights of all. What is it, Genessano?

Genessano—I wish Gentolą to observe the person who, at this moment, is ascending the steps of the Transport. He is a Priest of the Inner Sanctuary of the Temple Zim. One of those with whom the Gods commune. One whom we would term a Sensitive. Accompanying him are several Novices, who have not yet made Vows of Consecration. I recall days of long ago, when as youths, Inidorą and I knelt before Priests of this Order, receiving from them instruction relating to our religion. To us they then appeared too holy to share the common fate of Andûmanạ's other children. Indeed, outside of their Order, no one ever learns of their death. They disappear and no one questions as to what has become of them. Knowing this, our boyish imagination invested them not only with uncommon sanctity, but, as did our parents, with a certain mystery. You have become aware that usually Spirits can read the thoughts of mortals, and thus I can say that, as a rule the priesthood of Ento, especially the Sensitive Priests, serve sincerely their conception of the Infinite One. It

may interest you to learn that the Ento name of this order is Oimû vosten-dạ fanûlistạ, which in your language, De L'Ester says, would mean "consecrated to the mystery." It is true that they are consecrated to a mystery which they wholly misunderstand. Being Sensitives, they commune with Spirits on a level with or possibly above the level of their own spiritual evolvement, who still cling to and encourage them in an observance of the old superstitions.

For the reason that a peculiar qualification is requisite, the number of Priests admitted into this Order is quite limited. Of course, we understand that the qualification is the Sensitive condition.

De L'Ester—Friends, as the Transport is about to rise, we will embark. George, George, you are incorrigible. Gentolạ, if you lend yourself to participation in his mischievous pranks you will demoralize those staid Entoans. By your touches on his face and hands, you have so disconcerted that Official that he has quite forgotten the dignity of his position. It is amusing to see him turning this way and that, in a vain quest for the person who has taken such uncourteous liberties. Gentolạ, with all your gravity you, too, are inclined for a bit of fun.

Gentola—It is the old story: George did tempt me and I weakly yielded. That Official looked so serene and so very dignified that I felt a strong desire to startle him. His expression of dismay as he looked at his hands and rubbed his face and found no one near him, who could have touched him, was most laughable. He still looks disturbed and thoughtful. If he could hear me, I would ask his pardon.

George—Upon my word, I think he might hear you. I perceived that he is a very sensitive person, else I should

not have asked you to touch him. Shall we test him, De L'Ester?

De L'Ester—Not now. The Transport is rising and we must not delay our journey. We will remain on the balcony, so that Gentola and Bernard may view the country.

We still are passing in a direction north of east, and across the Province of Wyamo, which is more extensive than is Ondû. You perceive that the surface of the country grows a trifle more rugged, and now we are passing over the diamond bearing locality, spoken of by Inidora. Though unlearned in the sciences of civil and hydraulic engineering, one realizes the wonderful skill through which this vast area of irrigation and navigation is controlled, so that even during the season of floods, no disasters occur. The elevation we are crossing is a vestige of an ancient mountain range. Not seriously interfering with the System, it was because of its picturesqueness, left undisturbed. Its length is about one hundred miles and at intervals there are natural rifts through which this Waterway and canals have been carried. Later you will observe that Ento's Waterways are double; that is, there is the Waterway proper and its Feeder, which at times furnishes such supplies of water as may be needed to keep the main Waterway at a proper depth. Yes, the Feeder is for small vessels navigable, but as you will see a large portion of the System, you will better understand this matter. You perceive that the height is clothed with verdure and dotted with residences, istoiras and other structures. How prolific this region is, yet not so very long ago it was nearly a desert. Now its large population obtains from its rich lands not only ample sustenance for themselves, but great quantities of grains, vegetables and fruits are exported to other localities. All manner of tropical fruits are

grown, and I can assure you that some varieties are very like some fruits grown in our own tropical countries. I know your fear of ridicule through making such statements. Do not concern yourself. Your astronomers and other scientists of less than half a century hence, will have obtained information concerning Ento that now they do not even dream of.

Our journey of to-day embraces a portion of the Irrigating and Waterways System, which is continuous toward the east. I have mentioned that the system is about 1,400 English miles wide, and that at this time it is more than 4,000 miles long. Understand that I now am speaking of the system embracing the equatorial desert lands, and other arid lands adjacent, for, as you will have occasion to observe, irrigation is general all over the arable portions of the planet, and I do not wish to have you confound the general with the *special* System, which is a most scientific work and quite apart from ordinary methods of irrigation. The waterway which now is beneath us, runs in a straight line to Loisa Taimon, which we are nearing. On its shores are many towns, villages and a not very extensive city, named Gûlnoyas (crescent shaped). There is another city—but of that I shall not now speak. A feature of Ento is that wherever there is a body or stream of fresh water, there the people congregate. Thus, around Taimon there is a dense population, many of whom farm the rich and fertile lands beneath us. Next to death, the Entoans dread isolation and darkness. By a residence in cities, towns and villages they escape both.

Gentola—Why is it that to-day we have seen no animals?

De L'Ester—For the reason that Ento's orientals seldom, if ever, eat meat. For other purposes they do not require animals. No, there are no positive religious restric-

tions relating to the eating of meat, but orientals do not seem to care for it, and then nearly all Entoans shrink from taking life, even of animals.

Climatic conditions on this, as on other planets, exercise a strong influence in the selection of human foods. In the colder regions an oleaginous diet is necessary. In temperate climes this requirement is less marked, and in oriental countries generally there is a positive aversion for animal food. Aside from climatic influences there is another factor to be recognized. As humans evolve beyond the influence of the animal plane, they grow less inclined to kill that they may eat. This is a universal, though generally unrecognized law. In earlier ages, the Entoans, to a greater extent than now, were meat eaters, and at present, in colder climes, the people consume larger quantities of various fishes, which rather illogically, they scarcely regard as meat. As air transports bear to them the products of all lands, they do so from choice.

Yonder is Taimon, the beautiful, reflecting in its placid depths, fleecy clouds and sapphire sky. That it might serve as part of the System centuries ago, it, like Gandûlaṇa Loisa, was greatly deepened; otherwise the huge vessels traversing the waterways could not ride on their waters. On your first visit to Ento you saw in the distance something resembling railway cars. You now may have a closer view of Ento's Tuzamos, for yonder is a long train drawing into a station, nearby the Transport Station to which we are descending. Those tramway carriages traverse a large portion of the Planet, the motive power being electric. We will not await the landing of the transport, but will proceed to the Tuzamo Station, where doubtless we shall find matters of interest to you two voyagers. First, we will visit this telegraphic station where dispatches are being sent to and received from all portions

of the Planet. We are not learned in this marvel of atmospheric telegraphy, which is the system generally in use on Ento. By means of this delicate mechanism, which appears so simple, but is so complex, messages instantaneously reach any designated point. The clumsier method of ground currents, still to a limited extent, connects rural Istoiras with Temples. Not for many centuries have wires been used. Ground currents superseded that system, which in turn has been set aside by the atmospheric system. We have informed you that the entire public service of Ento is under the supervision and control of the general government, which holds all officials and employes to a strict account of their several duties. The general government not only controls, but also owns, the Tuzamo System, the Transport System, the Irrigating and Waterways System, the Telegraphic and other Systems in which the interests of all the peoples are concerned. The lands, too, are owned by the general government, and no proprietor occupies more than a specified acreage, which in no case exceeds the needs of his or her household. On occupied lands there is a rental, or taxation, which is so slight as to be far from oppressive, and the revenues derived from this and other sources are used for the support of the general government, and for the prosecution of enterprises for the general good. Always, residences and other improvements, belong to the proprietor and may be sold or transferred.

Bernard—Mother, dear, although this spacious Station and all pertaining to it is new to you and to me, and those people of various races are, in size, dress and other peculiarities, somewhat unlike our earth people, still there is such a strong, general resemblance to them and to this scene that I scarcely can realize that I am on another

Planet. Then, look at those Tuzamos, are not they in appearance, very like our Railway Cars?

De L'Ester—Certainly, their construction is similar to that of our railway cars, but if you will observe closely you will perceive that they present several striking differences. For instance, the driving wheels are enormously large, and there are three sets of truck wheels, the middle set running in the groove of the central rail, and the rails are not in sections, all being firmly welded into continuity, which greatly adds to their permanence and to the safety of those connected with the Tuzamo service, or who travel in those elegantly appointed carriages. Genessano, can you inform us as to when Tuzamos first came into use on Ento?

Genessano—I am not quite certain, but Inidoraą may know. Inidoraą, ino intessaą varo mûyaą Tuzamos inga fosdû?

Inidora—At the time of the Establishment of the National Religion they were known, for in the Sacred Writings they are referred to, and not as though they then were a modern invention. I recall that during my mortal existence I saw pictured representations of those ancient conveyances, which were quite unlike these admirably constructed and artistically finished carriages.

George—I have been looking about the city and if you are through with your observation of the Tuzamos, I can promise Gentolą and Bernard a view of something that may interest them.

De L'Ester—Come, friends, and learn what our enterprising Englishman has discovered. Gentolą, allow me to assist you. Ah, a temple, and how beautiful it is. In form it is perfectly circular, with great flights of steps surrounding about two-thirds of its circumference. It is built of white marble, and from base to dome its walls are

so covered with intricate and delicate sculpture that it presents the appearance of beautiful filmy lace. George, this will interest more than Gentola and Bernard, for this is the first time that Inidora, Genessano or I have seen this somewhat noted Temple Soyavon Telissa. (Name of Andûmana's cup bearer.) Gentola, you will attempt a description of its interior, but as you are not apt at estimating dimensions, I will say that its diameter is about one hundred and twenty feet, and that its height from the floor to the apex of the dome is quite one hundred feet. You now will proceed.

GENTOLA—Though it is not so spacious or so magnificent as some of the temples of Camarissa, to my mind it is the most beautiful temple I ever have seen. The walls are marvels of decoration in tinted woods, paintings and sculpture, which I cannot attempt to describe. The seats are arranged as in an amphitheater, thus affording a full view of the altar, which is in the centre of the temple and directly under the dome. The altar of pure white marble is circular in form, and it rises tier above tier to a height, I should say, of thirty feet, and is surmounted by a wonderfully lovely life-size female figure, whose marble lips are parted by a smile of adorable sweetness. The three tiers are supported by flower-wreathed marble columns and male and female forms, their drapery falling about them in such filmy folds that it seems as though a breath of air might stir it.

Each tier of the altar is sculptured in designs of grains, fruits and flowers, so delicate, so exquisite, that one scarcely can believe it the work of mortals. On the lower tier are great golden bowls filled with grains and fruits, and the air is perfumed with the fragrance of flowers, whose yellow and crimson blooms are in vivid contrast with the snowy altar and its adornments. The floor is a mosaic,

realistically representing the azure sky, and radiating from the base of the altar of sun rays in shades of red and yellow. The temple is lighted through the great crystal dome, whose blended sun-rays, falling downward onto the whiteness of the altar, produce an indescribably beautiful and peculiar effect. Over the temple entrances are inscriptions which you, Zenestạ, will be kind enough to translate into my language.

Zenesta Hao—I shall do so with pleasure. Over the eastern entrance is inscribed, "To Andûmanạ, the Supreme One, Who giveth life and all that is." Over the northern entrance I read, "Divine Messengers of Andûmanạ, we implore you to bear to Him our ceaseless supplications for prolonged life." Over the southern entrance is a prayer which is the keynote of all Ento prayers. "Sorrowfully, but submissively, we yield ourselves to Thy decrees, oh Thou Who at Thy pleasure createst and destroyest."

Gentolạ, you have come to realize that love of life is the dominant desire of my people, and I who remember the desolation which death brought into my own mortal existence can well understand their ever increasing dread of the certain approach of the unseen, relentless God Phra (death).

Observe that the western doorway opens into a lofty and wide hallway, leading to the residence of the high priest and his attendant Priests and Priestesses. It now is on the stroke of the noon hour, and in all the temples of Ento prayers and offerings will be made to Andûmanạ and His Messengers. You now will resume your descriptive remarks.

Gentola—In the gallery over the western doorway male and female voices, accompanied by the low tones of a voûhoidạ (resembles a pipe organ) chant softly and continuously. Now the wide doors slide into the wall, and

six boys clothed in red garments enter, bearing golden bowls filled with grain. They are followed by six girls clothed in yellow, who bear golden trays of various fruits. Ranging themselves around the altar, these children place upon it the bowls of grain and trays of fruit, and retire backward a short distance. Now six youths and as many maidens approach; the youths bear vases of red, the maidens, vases of yellow blooms, which also are placed on the altar, and all retire to near where the children with an expectant air are standing. Quietly the worshippers have entered, and the chanting of the singers and the strains of the voûhoidạ have grown so mournfully pathetic that I cannot refrain from tears.

Now the music swells into fuller tones, and with stately tread a majestic looking Priest advances through the western doorway. He is clothed in a rich silken red robe, and around his head, holding back from his forehead his dark, abundant, waved hair is a gold fillet ornamented with red jewels. Over his forehead the fillet supports a Sun of red and yellow jewels which are dazzling in their splendor. In his left hand he carries a long golden rod tipped with a Sun of red and yellow jewels. As he approaches the altar the people rise, and with bowed heads stand motionless. Attending him are priests and priestesses robed in red and yellow, wearing gold fillets adorned with red and yellow jewelled Suns which gleam against their dusky hair. Now the high priest raises the Sun tipped rod toward the dome. The attendant Priests and Priestesses with uplifted hands bend low before the altar. The people still stand with bowed heads, and the voûhoidạ seems to be murmuring a wordless prayer as he passes around the altar, touching with the rod each bowl and vase. Having made the circuit of the altar he bends low toward the east, the north, the south, and the west, and

now, with upturned face, he extends his hands toward the sun crowned dome, and his lips utter words that I do not understand. Now as he turns toward the altar his dark hued face glowing with religious fervor, his luminous eyes shining with the brightness of the jewelled Sun above his forehead, his majestic form towering above the low bending worshippers, one might imagine him a veritable God. Zenestạ, I beg of you to conclude the description of this scene.

Zenesta Hao—The sun is at its meridian, and its glowing radiance, falling through the red and gold of the dome, glorifies the snowy altar and the high priest, who with upraised arms reverently intones a prayer.

High Priest—Andûmanạ, onos zeloisạ noifen finos endessạ raos tạ valo, mûyen quandestạ. Raos tạ flûen, tsensen toivan oomii. Neffan imhạ vamûnyạ ēdistạ oimen. Endemissạ kenoitạ lotas talitạ Neffan doyạ tēman gaminạs Diạạ. Rạû. Rạû. Rạû.

Zenesta Hao—The midday service is concluded, and to the tremulous tones of the voûhoidạ and the low chanting of the Singers, the High Priest followed by his attendants and the offering bearers, retires through the western entrance. Silently the worshippers have dispersed, and we are the sole occupants of the temple.

Rendered into your language this is the sense of the High Priest's closing prayer:

Andûmanạ, we beseech Thee to accept our humble offering and our reverent adoration, and we implore Thee to bestow upon us Thy most precious gift, lengthened life.

In this instance Rạû signifies so be it.

Gentola—Inidorạ, I should think that this service would remind you of bygone days.

Inidora—Truly, it does, for my brother and I, with children of families attached to our parents' estate, were

offering bearers of our home Istoira, of which our father's brother Foras Immo, was Priest. It was the ardent wish of our uncle, Foras Immo, that Genessano should enter the priesthood, but my brother did not favor the idea, so it was abandoned. On our estate were a number of families whose co-operative labor afforded them more than an ample subsistence, and Genessano and I, with their children, who were to us as brothers and sisters, attended the estate school, over which, for as long as his short life lasted, our beloved Uncle Foras presided.

De L'Ester informs me that on your planet strange social distinctions prevail. That employer and employed occupy different social levels. Since all are the children of the same creative power, how can that be?

Gentola—For the reason that our people are yet very immature; they do not, as a rule, act justly; thus, there are various grades of society whose members may be worthy or the reverse. I regret to say that, on Earth, frequently the accident of birth or the inheritance or accumulation of wealth, confers upon very unworthy persons high social distinction and power. I should like to know how this state of affairs compares with social conditions of Ento.

Zenesta Hao—As De L'Ester desires that I shall reply to your query, I shall say that with all Entoans merit is the measure of men and women. I have learned that on your planet official position confers honor and dignity upon an incumbent. On Ento it is the character and conduct of the incumbent that confers honor and dignity upon the office. On Ento official position is regarded as a trust, and woe be to the man or woman weak or wicked enough to betray it. I may safely say that not within many centuries have men or women been base enough to, through official misconduct, forever set themselves apart as something to be shunned by right minded people. I also have

learned that on your Planet all persons are not equal before the laws of your various national governments. On Ento, from the Supreme Ruler to the humblest citizen, all possess equal rights and all are held amenable to the written and unwritten laws and customs, recognized as being standards of right conduct. It is true that Ento's Supreme Rulers, in a sense, are autocratic, their decisions confirming or annulling any law or usage deemed unsuited to conditions or times; but, whatever the laws may be, their observance applies to ruler and citizen with equal force.

Of course, this state of society has not always existed; indeed, Ento's historical records relate that, during many centuries preceding the establishment of the National Religion, between nations whose rulers were cruel, ambitious men or women, there was continuous warfare, and thus the peoples were urged on to mutual destruction. Finally, one Foras Ah-Hû, of a far north land, gathered about him an immense army, with which he subdued all opposition and established absolute law and order. As he proceeded in his mission, the common people hailed him as their deliverer, as one sent by Andûmaṇa to rescue them from extermination, but it took quite ten Ento years to allay all disorder and to establish the government under one Supreme Ruler. Thereafter, from time to time, insurrections occurred, but ere long unruly persons came to understand that the laws were for all, and that all must obey them. The reign of Foras Ah-Hû was one of continuous effort for the rights of all peoples, and he lived to see the Entoans united under one ruler, and at his death his eldest son, Foras Ah-Hû, succeeded him as Supreme Ruler. Emulating his father's admirable example, he established more firmly such laws and usages as were found to subserve the highest interests of the entire peoples. From that period onward, the

ERINCA MICANA

Entoans, under the protection and control of a firm but beneficent government, have continuously unfolded in their conceptions of all that pertains to the welfare of humanity, until in these days the expressions of their civilization give promise of a grand future. Not yet have they conceived an idea of the impersonality of the Infinite Spirit. Not yet have they learned the inestimable fact of their own immortality. But in thy time and way, oh Thou Infinitely Supreme One, Thou wilt bring them into a knowledge of the grandest of all truths, the continuity of life. Friends, if I have spoken at too great length, you will pardon me. One thought so easily leads to another, and old memories, like ghostly shades, so clamor for recognition, that they, not I, must make my apology.

De L'Ester—Make no excuses for having made us your debtors, but here is George, every line of his face suggesting that he has discovered something of interest.

George—I cannot say that I have made a discovery, but nearby is something that will interest Gentola and Bernard.

De L'Ester—Lead the way and we will follow. Ah, a fountain and the temple garden and conservatories. Gentola, more than two years ago Aaron Poole drew for you a flowering vine he named Enrica; look about you and learn if it may be one of this great variety of shrubs, plants and vines.

Gentola—It is indeed; the moment we came here I noticed it draping that trellis and climbing up yonder wall. With its luxuriant foliage and profusion of pink blossoms, how very pretty it is. Poole did not tell me that it was an Ento vine, and when I questioned him he only said, "It is not of this Planet."

De L'Ester—That is just like him. I fancy that he thought to some time surprise you by showing you the original.

GEORGE—He has promised to meet us here, for indeed it was here that he sketched the Enrica vine which afterward he drew for Gentola. Always he is so prompt in his engagements that I am surprised that he has not yet arrived. While awaiting his coming we may look at this pretty fountain. The central figure of the group, holding aloft the cluster of rodels (the national flower) is very fine, indeed the entire composition of male and female figures is admirable. That sun illumined jet of water, thrown high into the air, thence falling downward envelops the group as with a shining veil. Gentola, Bernard, come and look into this basin.

BERNARD—Mother, dear, as sure as anything these are gold and silver fishes. Do not they exactly resemble those you have on Earth? Yes, they are larger, and their tails and fins are oddly shaped; otherwise the resemblance is very close.

DE L'ESTER—Lohaû, lohaû, ēmano Poole. For some time George has been fretting and fuming over your late arrival; now he is so occupied as to be oblivious of your presence.

AARON POOLE—I greet you all, and I beg a thousand pardons for having kept you waiting.

GEORGE—Aaron, I shall no longer hold you up to admiring worlds as a model of punctuality. You are a full hour late.

AARON POOLE—Allow me to greet Gentola, then I shall explain my delay. Gentola, I rejoice that at last we meet face to face. Although for nearly ten years we have held frequent converse, and your face has grown as familiar to me as is my own, only now you see me.

GENTOLA—I am equally rejoiced that I can see you. Ever since I have known you and some other spirit friends, I have been curious as to your and their appearance. I

have thought of you and of them as one thinks of physical personalities. Yet in some way I have formed nearly correct ideas of your and their forms and features. But I must say that you are taller than I had thought you might be.

Aaron Poole—My height is six feet and one inch, and that is nearly the height of a particular friend of yours who has been permitted to accompany me on this visit to Ento. This way, my blond Apollo.

Gentola—Well of all the wonders of this wonderful experience, this to me is the most surprising. Will Cox, you dear, dear boy. Oh, I am so glad to see you. So, so glad, and to think that after all these years, we meet on the Planet Mars—I mean on the Planet Ento. George, do be quiet; I shall cry if I wish to. Will, you dear boy, you are handsomer than you were in Earth life. Oh, I wish your mother could see you, your mother who so adored you, and who never ceases to mourn for you. While I laugh and cry, do tell me something of yourself. Why, Will, you, too, are crying. Don't do that. I was so surprised that I—I forgot myself; but I won't cry any more, and you shall smile too. There, that is like yourself.

William Cox—My dearest friend, let me call you Lady Sara, as I once did. I am so overjoyed to meet you, so glad, so thankful to the Divine Spirit that we both have learned that life is continuous. When at the home of Mr. Wicks we were about to part to meet no more on Earth, you said, "Oh, Will, promise me that if you die before I do, and shall continue to exist, and can return to this world, that you will come to me to tell me if there is another life than this," how little I knew of what would come to me and to you, too, dear Lady Sara. When I passed to the Spirit side and to my own place, almost my first Earth memory was of my promise to you, and for your sake, and that you

might be better able to comfort my dear, sorrowing mother, I, with the assistance of kind spirit friends, strove to reach your consciousness, and when, after two years, we succeeded, I wept for very joy. I should so like to talk with you indefinitely, but I must not abuse the special privilege of this visit to you. Then, too, I am one of a Band of Spirits to whom has been assigned the accomplishment of a certain mission, and my leave of absence must not exceed the time specified. Be assured, dear friend, that I never lose sight of you. Your sorrows have been my own, and when Bernard passed to our side of life, and your condition was so critical that we feared that you, too, might come before this Mission should be accomplished, your friend Will was one of many who sustained you with our strength until you regained composure and a degree of health.

I have learned that these friends have given you a new and I must say an appropriate name, but for the sake of old times and memories, to me you are Lady Sara, and when the hour of your coming to the Spirit side shall arrive, I will be one of many loving friends to meet and greet you. Some day my dear mother and other dear ones may learn of this meeting, and she and they will know that I love them always. Now kiss me good-bye until we shall meet where not even a thin veil hides beloved faces from the gaze of lovelit eyes.

GENTOLA—Good-bye, Will, good-bye, and watch out for me, for the years are falling away like beads off a broken string, and it will not be long before I shall come to the World of Spirits. Until then I may not again see your face, but I will not forget, no, I will not forget.

AARON POOLE—It was a little unfair to take you so by surprise, but Will, dear fellow, insisted upon it. He was curious to learn if you would recognize him. You will be

FLOITZA

glad to know that he is very aspiring and ever ready to lend a helping hand, and that his progress is all that those who love him could desire.

Now I shall tell you why my coming was so delayed. You all are aware that I have been on the Spirit Side nearly thirty years, and that at the time of my passing over I was a little under thirty years old. Within a few following years, my dear parents also passed to the Spirit Side, my four brothers and two sisters, all younger than myself, surviving them. Suddenly, this morning, my eldest brother also came. Leaving him in the care of our parents and other loving ones, I have hastened here, but desire to as quickly as possible return to assist in restoring him to consciousness. Gentola, you may not know that those who suddenly pass from the physical body require special treatment for restoration to a consciousness of their changed condition. The occasion of his sudden passing over was arterial suffusion of the brain, which almost instantaneously released him.

Gentola, the special reason for my coming at this time is that we may select from this fine collection of plants a subject or two for illustration. You no doubt have recognized the Enrica vine. I had thought to have the pleasure of showing it to you, but, as De L'Ester would say, "L'homme propose, et Dieu dispose," which perhaps is as true as many other aphorisms. Now we will look about for a subject or two.

Gentola—Here is a pretty vine laden with pink blooms. Is it too delicate for our purpose?

Aaron Poole—Rather so; still I will sketch it. Its name is Ilsoimen galistan (bride of morning). As it is difficult to control you we must select simple if less beautiful forms. Here is a flowering shrub, the Floitza, that I will venture to sketch. It is attractive, and its foliage and

blooms are not at all complex in structure. Yes, those are varieties of the same shrub, pink, purple, blue and white. We will attempt the blue variety. Now we will look through the conservatories and you shall select the next subject.

GENTOLA—Dear me, there is such an endless variety, and all so pretty that I cannot decide; were it not so difficult to control me, I should select this lovely crimson flower, but the foliage is so extremely delicate that it is not to be thought of. George, you have mentioned a certain plant that I should like to see; then I will decide. Ah, that is indeed a very attractive plant; looks as though it might be of the cactus family. Aaron, what do you think of it? Is it too complex for my poor ability?

AARON POOLE—I cannot quite determine, but we will try it. I shall have to ask one of our Ento friends to give us the name of this plant. Inidora, as you are something of a botanist, you may enlighten us.

INIDORA—It is Ilno bersa. Zenesta says that in Gentola's language it would be hairy crawler. The habit of the plant is to crawl over rocks or any like support, though here it is trained over both a rockery and a low trellis.

AARON POOLE—This hairy crawler is Ilno bersa, and the vine with its wealth of pink blooms is Ilsoimen. The shrub is the blue Floitza, a pretty name for a pretty shrub. With these three sketches for the present we will content ourselves.

Now I must leave you, but as soon as my dear brother shall have regained consciousness and grown somewhat accustomed to his changed condition, I shall be free to again be with you. Gentola, while all your dear ones are deeply interested in this Mission, they long for its culmination, so that you may find leisure to receive them, for they, perhaps more than yourself, miss their former frequent com-

HNOBERSA

munion with you. With pleasure I shall bear to them your loving message. Now, mes amis, au revoir.

De L'Ester—Gentola, these great conservatories, devoted to the special cultivation of these red and yellow blooms, furnishes the temple flower offerings, which, with the crystal Sun of the dome, the mosaic Sun radiating from the altar, and the red and yellow robes and ornaments of the High Priest and his assistants, symbolizes the imaginary abode of Andûmana.

Now, George, we will rise and move slowly around Taimon, thus affording Gentola and Bernard a view of the scenery and architecture of the many towns and villages beautifying its shores. Gentola, again we have for you a surprise and the fulfillment of a promise, which we anticipate will add to your enjoyment of your visits to Ento. Bernard, dear boy, you are only strong enough to sustain yourself. Allow George to assist your mother. Is not it pleasure enough to journey by her side? Ah, fond hearts, I understand, I understand.

Gentola—I am sure that you do. Never mind, dear lad, I will take the will for the deed. Do not rise higher, friends, else I shall not see so clearly as you all do. What lovely views. Certainly the architecture of those towns and villages is very beautiful. Yonder is a long train of Tuzamos rushing across the country, and see those huge vessels crossing the lake in all directions and coming and going on the Waterway. To me those Waterways are a source of continual wonderment. How were they excavated? How have the Entoans found courage, endurance or means to accomplish such gigantic works?

De L'Ester—To show you the process of excavation, which is so excellent as to not require extraordinary courage or endurance, will be the most satisfactory reply to your first two questions; as for the means required, the

general government attends to that. I promise you that, a little later on, you shall observe the construction of a Waterway.

GENTOLA—I shall not forget to remind you of your promise. Yonder is another pretty town, and there are one, two, three circular temples, and again it occurs to me that nowhere have I seen a spire.

DE L'ESTER—The tall, pointed spire is not a feature of Ento architecture. On our planet its origin dates back to a period when humanity was on a low animal plane. Yes, the architecture of Ento is exceedingly ornate; exteriorly, to my mind, it is used to excess, while interiorly, sculpture, carvings and mosaics produce wonderfully rich and beautiful effects. In some of the public edifices and sumptuous private residences which you yet will see there are mosaics so exceedingly fine that nowhere have we seen anything of the kind surpassing them. On certain edifices you have observed lofty towers of excellent design. They are not merely architectural features, but are towers of observation. Not skyward, oh, no, but for horizontal distances.

You have been informed that their religion prohibits the Entoans from attempting to learn aught concerning Astranola, the imaginary realm beyond the clouds, wherein dwells their revered and feared Gods and Goddesses, so their telescopes, which are of great excellence, are used only for field purposes; that is, for observation of the annual floods and the like. But soon the radiance of their Spirit World will penetrate their consciousness, and advanced Spirits will be able to disabuse their minds of their fallacious beliefs relating to the here and the hereafter, and ere long, aided by enlarged telescopes, their learned ones will be gazing upon the wonder of myriad worlds, moving in stately grandeur through measureless space.

Extending from northward to southward is an elevation covered with great forest trees, undergrowth and vegetation. It is another mountain vestige, and once the waters of Loisa Taimon bathed its rocky base, but now a level stretch of some miles lies between it and the lake. Look now far along the plateau toward the north, and tell us what you see.

GENTOLA—Afar off I see a great city, extending from the lake shore across the plain, up the slope, across the plateau, down its further side, and—that is as far as my vision reaches.

DE L'ESTER—We will draw nearer. Now what do you see?

GENTOLA—I see a city so extensive, so marvellously beautiful, that I am almost persuaded that you have brought me into some spirit realm. Never have I seen anything so grandly, so magnificently beautiful as yonder white and gold city, and this is the fulfillment of your promise to some time, somewhere, show me a city surpassing any city of Earth. To, if possible, enhance its beauty, nature has luxuriantly draped sculptured walls and loftiest towers with wreaths of flower-laden vines, amid which are bees and birds innumerable, all adding their beauty to the enchantment of the scene. The streets are of great width and paved as smoothly as floors. There are no small, mean-looking houses, no evidences of poverty or degradation. With all my heart I wish that this city might be exhibited to our Earth peoples as an example of what humanity may attain to. The streets are alive with people, and motor and tramway carriages are passing in all directions, yet there is very little noise and no apparent confusion. I should like to know why those tramway carriages are so noiseless.

DE L'ESTER—I only can say that they are so scien-

tifically constructed that I cannot explain their mechanism. The tramway rails are welded into unbroken lines, which, at short intervals, rest on cushions of an elastic substance very like caoutchouc, which prevents noisy jolting and jarring. Then, too, the speed of all manner of vehicles is carefully timed and regulated. Unlike the immature peoples of our own immature Planet, the Entoans are exceedingly careful of their own and the lives and rights of others.

You perceive that all street intersections are spanned by elegantly constructed bridges, over which people and vehicles pass slowly and safely. No, the Entoans are not indolent, but they are too wise to rush toward the undesired end of their existence. Indeed, every possible precaution against injury or death is observed. No, owing to the annual inundation, underground transit is not feasible. Yes, of course, the construction and maintenance of such public utilities is costly, but as Ento has no wars, the governmental revenues are amply sufficient for all necessary purposes.

Now we will descend to the lawn of yonder white golden-domed residence of the governor of this Province of Wyamo, whose capital is the white and gold city Kûltymo Tylû, which, in the English language would be Elevated City. It is the largest, and to my mind, the most beautiful city of Ento.

Facing us is the governor's residence. To the right are the official departments. To the left is a spacious structure devoted to such amusements as Entoans indulge in. Yes, they dance, but in a rather serious fashion. The movements of the various dances are slow, graceful, stately and rhythmically in harmony with the musical measures, with which their forms, more than their feet keep time. Yes, the drama, too, finds its place among the amusements of the people, but its purpose is to instruct as well as to

amuse. I scarcely know how to characterize the plays. Certainly, they are not tragic, neither do they represent the serio comic. I should say that they are more nearly on the plane of high comedy, and Earth's pleasure loving peoples would consider them very tame. I can say for them that, in composition and representation, they are models of purity and of art. This is one of Ento's finest official residences, and in every niche and angle of its massive walls are sculptured forms of divinities or of distinguished Entoans, so finely executed as to command one's profound admiration. A grand flight of steps leads up to the spacious portico, whose lofty roof is supported by massive fluted marble columns, whose capitals are a strong reminder of the Corinthian capital.

Observe this imposing entrance, whose rose tinted doors are framed in rose tinted woods, so highly, so exquisitely colored, that their beauty is but slightly enhanced by these very artistic carvings. We will now enter and afford you and Bernard a view of the interior of the dwelling. This wide and deep hallway, with its broad staircase, leading upward to a second floor, thence to other floors and the domed roof, is very admirable. It is a composition of rose marble, onyx, carved, rose colored woods and mosaics so exquisitely beautiful, as to be incomparably artistic. It is well that the dainty blooms, child faces and lovely arabesques of the floor are protected by these fine rugs.

Evidently the staircases are more for ornamentation than for use, for at the further end of the hallway is an elegantly appointed elevator, into which, at this moment, a stately looking gentleman is stepping. He is Darraon Olēvạs, Governor of Wyạmo, and as uninvited guests we will proceed to the dining hall of his excellency's residence. To do so we will pass through this panelled vestibule, whose ornamentation of inlaid fruits and flower designs, is indeed

very fine. The light filtering through the large rose and opalescent crystal window irradiates it with a softened glow which is a fitting prelude to the rich coloring of the apartment beyond this sumptuous silken drapery. Stand here, Gentola, and attempt a short description of this immense, elliptically formed room and its appurtenances.

GENTOLA—Where shall I begin? With the floor? Well, to my taste, it presents the most beautiful mosaic work I yet have seen. It is so exceedingly lovely that it seems a profanation to step on it. The field is opal tinted, and the border is very broad and rich, but not at all highly colored. From among its foliage and flowers, vines and delicately hued blossoms trail all over the field, and they are so realistic that they seem to be growing there.

At equal distances around the walls of the great room are wide panels of a wood resembling mahogany, but tinted a dull rose color. In the centre of each wide panel is a narrow fluted one of a lighter shade of rose colored wood, and all are carried up the walls and across the curved ceiling, where they meet under large rosettes of rose colored woods. In the centre of each rosette is a lighting apparatus, which is not at all like a chandelier, and which I am not competent to describe. I can only say that it is a combination of gold filigree work and many rose tinted crystal lilies inclosed in a gauzelike network of some transparent material.

DE L'ESTER—You might add that when the electric light is turned on, the network forms a sort of halo about the flowers, whose pale rose tints lend a softened and beautiful effect, and I will add, that, in the near future, one of your inspired ones will invent a very similar electric appliance.

GENTOLA—Where the panels curve between the walls and ceiling there are great carved clusters of flowers and foliage,

of woods of various colors and the shadings are so fine that the compositions are very beautiful and lifelike. Between the panels, the walls are opalescent, and are adorned with paintings and handsome shelf-like projections, on which are the loveliest vases, statuettes and other bric-a-brac. At the west end of the room are two wide and lofty windows, over which falls exquisite lace and rich rose colored silken draperies, the borders ornamented with gold embroidery. Between the windows is an immense buffet, built into the wall, which appears to be a combination of carved and inlaid woods, of precious metals and jewels. On its highly ornamental shelves are various wares, very like some of the fine wares we have on our planet, and there are goblets and other vessels of crystal that shine with the brilliancy of diamonds. Some pieces are set with jewels of various colors, and they are exceedingly pretty. Through the crystalline doors of its compartments I see vessels of gold, of silver and of a metal that appears to be enamelled in tints of pale, lustrous green. The latter are ornamented with stones of a deeper tint of green, and they are so beautiful that I should like to have one of them. As for the shapes of these many lovely things, I am surprised that they are so like the forms of Earth's china, glass and other wares.

De L'Ester—Recall a lecture you heard in the Galarēsą, in which it was stated that not only is art long, but that form in its manifold expressions is universal. It is the manifestation of a natural law, and in accordance with the degree of their evolvement, everywhere, not only humans, but all orders of life express it in finer or cruder fashion.

Gentola—I believe that it is true, for through my limited observation of our moon, and my larger observation of Ento's and Earth's forms, whether natural or mechan-

ical, I have found startling resemblances; frequently exact likenesses of the forms of either planet.

To return to a further description of the buffet. Its table of pearl tinted onyx, veined with palest green, is bordered by a luxuriant vine, whose leaves are composed of minute green stones, so shaded as to present a very natural effect. The vine and tendrils also are of stones, representing their brown and green tints. The large, purple clusters of fruit are of amethysts or similar stones. Genessano says, that the vine is a talissą fûeną, but I should say, it is a veritable grape vine. Anyway, it is very pretty, and its purple fruit suggests a question. Do the Entoans make wine and other intoxicants?

De L'Ester—These Ento friends, Inidorą, Genessano and Zenestą Hąo, say that, since time immemorial the Entoans have used fermented and distilled liquors, but never as intoxicants, their Sacred Writings forbidding the abuse of any of Andûmaną's gifts to His children. No, although of a wine drinking race, I never during my mortal existence, experienced a sense of intoxication. Did mortals understand that drunkenness is not alone a benumbing of the senses, a more or less pronounced anaesthesia, but that gradually it occasions a separation between the ego and the animal soul or conscious self, and that continued excesses lead to a wider separateness, a final domination of the animal soul, and that when dissolution occurs, the alcoholized spirit body has become a fit tenement for its wretched occupant, in fear and horror they would recoil from a peril so deadly. These friends will verify my statement that on no other planet have we observed such a strong tendency toward drunkenness as exists on Earth. Why is this so? Briefly then, the activities of heredity never fail, and some dominant primitive races of Earth, having looked upon wine when it was red, transmitted the

vicious tendency to their descendants, and they in turn to after generations unnumbered. Certainly, it is true that, what are termed acquired tastes for this or that, are nearly, if not always based upon hereditary tendencies. Now, pray proceed.

GENTOLA—Against the walls are many chairs of beautifully carved, rose tinted wood. The seats are not upholstered, but are of a highly polished, very pale rose tinted wood, and oddly enough they are held or rather they hang on pretty golden brackets projecting from the walls. There is no dining table or even one small one. On what is food served?

DE L'ESTER—Wait a little and you shall learn. In the meantime we will enter an adjoining room used for the storage of table and other appointments, which doubtless we will find attractive. You will please mention such as may interest you.

GENTOLA—How very beautiful. What a wonderful collection. Gold, silver, crystal and other lovely wares in endless profusion. Evidently many of them are for decorative purposes. Such a collection is enough to make one covetous. Imagine me landing in my own home with one of these magnificent vases in my arms. Not for a moment would any one believe that it came from the planet known to them as Mars. Neither would I believe it were I some one else.

Again, I cannot refrain from a sense of surprise that I find here plates, pitchers, bowls, cups and saucers and all that constitutes an elaborate table service. And here are goblets, and a great variety of drinking glasses and other pieces of glassware, of such beautiful shapes and of such exceeding brilliancy that it is superior to any cut glass I ever have seen.

DE L'ESTER—Zenesta says that in a province immedi-

ately south of Ondû is a deposit of a peculiar sand especially adapted to the manufacture of this fine glass. Although diligently sought for, nowhere else has a like deposit been discovered; hence, this ware is highly prized. Observe this elaborate centre piece of gold, crystal and precious stones. It is a great, four handled bowl with a small, beautiful vase on either handle. The bowl is for fruit, the vases for flowers.

As your question relating to the serving of food is about to be answered, we will stand in this doorway, which, you perceive, is slightly above the level of the dining hall floor. Observe that nearly the entire length of the floor is in two equal divisions, so nicely adjusted as not to be perceptible. Now they separate, and noiselessly are drawn under this and the opposite apartments, and from below rises a sumptuously appointed table laden with viands of most tempting appearance. Thus is your question answered.

Observe that the floor on which the table rests is of highly polished, deeply tinted, rose colored wood, which exactly fits into the space left vacant by the withdrawal of the mosaic floor. Yes, in most fine Ento dwellings dining halls for special occasions are arranged in this manner. In ordinary dwellings dining room floors are stationary, as is the floor of the adjoining family dining room. Now a very important looking person enters, takes a critical survey of the table, touches a button in the wall, and a number of attendants enter and quietly detach the seats from the walls and place them about the table. There are twenty covers, and evidently the repast is more of a luncheon than a dinner. Observe the floral decorations. A centre piece, quite as beautiful as the one we have been admiring, is filled with golden hued fruit and sweet scented, creamy blooms, and at either end of the table are lovely vases filled with clusters of the same fragrant blossoms. Though the

food is generous in quantity and variety, the table is not overladen. There are breads of various kinds with dainty dishes of fruits and confections nice enough to tempt an epicure, but you will observe that there are no meats, save fishes, which are prepared as a salad. Inidora, what is the name of this luscious looking fruit?

INIDORA—Oonda we name it. It is agreeably acidulous, of an aromatic flavor and grows only in tropical and in semi-tropical countries. Gentola may recall that in the vicinity of Camarissa and somewhat further northward there are many extensive plantations of low, wide spreading trees, wearing dark green, glossy foliage. Those were oondas lotas (oondas trees) and these are their fruit and fragrant, lovely blooms. Nay, you owe me no thanks.

GENTOLA—I hear a sound as of sweet, low toned bells, and voices of persons coming nearer and nearer; and now they are entering preceded by a very tall, extremely handsome youth of bronze complexion, fine features, large, dark, brilliant eyes, blue-black, waving hair, held back by a gemmed fillet, and white teeth gleaming between his parted scarlet lips. As he approaches, bearing aloft a golden tray heaped high with oonda blooms, he presents a picture of uncommon beauty. There are nine men and as many women, the latter clothed so beautifully in loose, graceful, white silken, gold embroidered robes that, henceforth, I shall detest the dress with which I have been accustomed to torment and disfigure myself. The important looking person seats the guests, and the youth crowns each one with a chaplet of oonda blossoms. But two seats, one at either end of the table, are still vacant. Again the sweet toned bells are sounding. The guests rise, and with a most graceful movement of their hands, salute a stately, handsome man and a very lovely woman, who with gracious smiles and graceful salutations, approach and take the vacant seats,

and the guests resume theirs. Now the youth approaches the host and hostess, tendering them chaplets of oonda blossoms, which they receive and retain in their hands. Inidoṛa will be kind enough to continue the description which to me grows somewhat unintelligible.

Inidora—As a recognition of Andûmaṇa's gift of this golden fruit to his children the annual feast of the oondạ is observed by all Entoans. Oondạ in your language would mean divine, and as it is the favorite fruit of the dwellers in Astranolạ, it is thought to be appropriately named.

Those who have this moment entered are the governor of Wyạmo, Darraon Olēvạs and his wife, the Lady Noûniạ. Now the governor rises, and bearing aloft his chaplet, he approaches his wife and places it on her head, fervently praying: "Andûmaṇa, Creator and Giver of all good gifts even as I crown Thy child with oondạ blooms, so crown Thou her with the priceless blessing of a long and happy life;" and the guests respond, "Rạû, rạû, rạû." Now he kneels by the side of his wife, and as she places her chaplet on his head, with trembling lips she implores Andûmaṇa to prolong the days of her beloved, and that they may be as full of the fragrance of noble deeds as are oondạ blooms full of the perfume of Andûmaṇa's breath, and again the guests respond, "Rạû, rạû, rạû."

De L'Ester—We regret that we cannot devote further time to observation of this attractive festival, but affairs relating to our mission grow more pressing than you are aware of, and we must hasten our movements. We now will ascend to the upper floors. Yes, the decorations and furnishings of these spacious apartments are of the best art productions of Ento, and certainly they are beyond unfavorable criticism. You have learned that Ento's textile fabrics are surpassingly excellent; so you are not surprised at the beauty of designs, coloring and quality of

these draperies, rugs, upholstery and other appurtenances of this elegantly appointed residence. Yes, in most Ento residences, large or small, somewhat sumptuous furnishings are the rule, rather than exception. In arts and manufactures the Entoans have progressed beyond the tawdry and mean, and all who so desire, may, at small cost, gratify cultivated tastes.

We now will go out on the balcony, George. Yes, the dome balcony. Do not you think that Vil Tylû (White City) would be as appropriate a name for this city as it was for your World's Fair City? And now that we have fulfilled our promise, may we hope that you are not disappointed?

GENTOLA—Dear friends, the fulfillment of your promise exceeds my anticipations, and as I gaze in all directions I am filled with wonder and admiration for this extensive, this grandly beautiful White and Gold City. The absence of all indications of poverty is in itself a charm, and it appears so immaculately clean and so new, that one might imagine it the creation of a very recent time.

GENESSANO—On the contrary, previous to the inception of the Irrigating and Waterways System, it was a city of importance, and as now, the capital of Wyąmo. At the time that the proposed irrigating system was under consideration the then governor of Wyąmo was one of its most enthusiastic supporters and later an indefatigable worker who lived to see the System assume unlooked for proportions and incalculable beneficence. His successors followed his fine example, and a time arrived when the Irrigated Belt touched Kûltymo's limit on the north, and you perceive that now it penetrates quite into the System. During later centuries the population has so increased as to necessitate encroachment upon the agricultural lands northward, and

now in that direction the city's suburb is parallel with the northern shore of Ṭaimon.

Kûltymo Tylû is favored beyond any city of our planet, for though it is within the equatorial zone, it is far enough northward to possess a moderately temperate and most salubrious climate. Then northward, Lake Ṭaimon and the great Waterway affords an outlet for shipping, passing not only in that, but in all directions, and Cēhylû Ooltēmaḥ, rising in the far north, runs southward, pouring its immense volumes into the System, thus affording highways for vessels of the largest size. In the distance, and toward the northeast, is Lake Komû-tēlesa (lake of Springs) another considerable body of fresh water, and if you will look in that direction you will perceive that, through a continuation of the Waterway, it communicates with Ṭaimon, and that on its placid bosom vessels great and small are passing to and fro. Later, through observation, you will learn that the Waterways with their attendant feeders, directly or indirectly connect with nearly all the freshwater lakes and rivers of our Planet, and that all within certain degrees of latitude are embraced by the system. Thus, Kûltymo Tylû has at its doors extensive water transportation, added to which Tuzamos and air Transports bring it into ready communication with all portions of the planet, from whence it receives all manner of products. In turn Kûltymo Tylû exports immense quantities of manufactured goods and art wares, but its principal distinction is its great art school and library, to which come students from all over Ento. I, like yourselves, am enchanted with the beauty of this white and gold city, which to me suggests a great white bird, its body resting on the broad plateau, the tip of one snowy wing touching Ṭaimon, the other spreading toward the lovely valley Insalû, and the neck and head gracefully curv-

ing downward over the northern slope of the plateau, to drink of the shining, vivifying waters of the beneficent System. Bernard, have you naught to say of this great city?

BERNARD—Yes, aside from cities of our Spirit World, I have seen none to compare with it. As my dear mother has said, the beauty of its architecture, its exceeding cleanliness and absence of poverty are its most attractive features, and I quite agree with her. But, Genessano, you did not complete your simile; you forgot to give your bird a tail.

GENESSANO—You are very right; I did forget. Well, for my tailless bird I shall from among yonder gleaming, golden domes and snowy towers, whose symmetrical beauty is heightened by a southern background of fleecy clouds and azure sky, gather plumage as fine as that of alzoytas, the sacred bird of Astranola, whose wide-spreading wings overshadow death's darkened realm.

GENTOLA—I beg that you will not take offense at my boy's inconsiderate speech. During his Earth life always he saw the droll side of things, and in that direction I do not find him changed.

BERNARD—Mother, dear, I meant no offense; so Genessano could take none.

GENESSANO—That is as true as truth. Bernard and I are as two opposing mirrors, each reflecting images upon the other's face; thus one never misunderstands the other's motives, and Bernard's ever are kind. Let this fraternal embrace assure you of our mutual good will.

DE L'ESTER—We will rise to the upper balcony, from which we will command a still more extensive view of the city and its suburbs, and you, Gentola, will give expression to whatever may impress you.

GENTOLA—To me the extent of this city is surprising. Eastward its limit is beyond my power of vision. South-

ward domes, turrets and lofty columns lose themselves amid the mists of the horizon. Northward, for mile after mile, on the level; thence down the sloping plateau and across the far reaching plain, the white and gold wonder spreads itself. In that direction, in the middle of some of the wide streets, are canals, on which small boats, carrying passengers or freight, are passing to and fro. At intervals the canals are spanned by handsome bridges, over which a variety of vehicles are passing. Toward the southwest Ṭaimon, which you say is nearly twenty miles away, mirrors in its waters the great warehouses and manufactories which line its shores. It occurs to me to ask why chimneys are not features of Ento architecture. Even those great structures have none.

Inidora—Many centuries previous to my existence on Ento electrical appliances had come into such general use that in all cities, towns, villages and pretentious country places, they almost were the sole agencies for heating, lighting, culinary and other purposes, and yet some families of the Soûvannallos and of another race far southward, still adhere to ancient domestic usages. Certainly they are the only Entoans who persist in using fireplaces and chimneys, which no longer are features of Ento architecture.

De L'Ester—Northward and southward, along the level of the plateau, and eastward and westward, toward Insalû-Valley and Lake Ṭaimon, there are many stupendously tall and massive towers, whose average height is about one thousand feet, and whose bases seem substantial enough to support Ento's satellites. The skill and daring involved in their construction is both admirable and surprising. In their interiors are elevators which carry to the height of their summits persons and things connected with their service. They are used for a system of electric lighting, and also as watch towers during the annual floods and on

their summits are as fine observation telescopes as we have seen. Yes, when those great towers are lighted, night is well nigh turned into day. How little the peoples of our planet yet comprehend what may be, and ere long will be, accomplished through the agency of electricity, whose civilizing power is illimitable. I should like to inform you as to one of its achievements, and at another time will do so.

You are exhausted, and we must hold you no longer. We will not come for you to-morrow morning, but at two o'clock in the afternoon. Earlier we will be at Dạo to meet friends who are interested in our mission. Yes, friends from Ento's and other planetary Spirit Worlds. Be patient; the time is near when you will see them as you see us. For yet a little while Spirit forces will hold Valloạ in her physical form, for it would not be well should she pass to the Spirit side before all things are in readiness for the culmination of our mission.

Friends, George, Bernard and I will bear Gentolạ safely to her home; then I must go elsewhere, but to-morrow we all will meet at Dạo.

Gentolạ, rest your right hand on George's shoulder. Bernard, place your right arm about your mother and your left hand on my shoulder, and now for the Sorrowful star, toward which this mighty magnetic current bears us with the velocity of thought, and here in your quiet room, where twilight shadows have fallen, we leave you until the morrow. Bernard, make your adieu, for before she may be disturbed, I desire to see your mother recover herself. Ah, that is well. Yes, we still are here, and pleased that you so readily have regained your usual condition. As we have held you overlong to-day, I pray you, rest, rest, rest. Now au revoir.

CHAPTER XIV.

DANO AND VALLOA.

De L'Ester—Exactly two o'clock, and you are awaiting us, so at once we will be off. Only George and I have come for you. Bernard and our friends will meet us at Kûltymo Tylû. Now, be at rest. Ready, George. No, mortals can have no realization of the rapidity with which wholly freed spirits are able to move. You, who to a degree are freed, do not realize it.

Gentola—No, I do not. Always, to me, we appear to be stationary, while all else is falling away from us. Now, as we near Ento, it seems to be rushing toward us, and now I perceive its divisions of land and water, and yonder is Kûltymo Tylû, and on yonder great tower our friends and my dear boy are watching and waiting for us. A greeting for you all, dear friends, and for you, too, my dear lad. Yes, from afar off I saw you waving your hand to me, you dear, dear boy.

George—While De L'Ester shall relate to you something that certainly will interest you, Inez and I will make a hurried visit to Dạo, but ere he shall have concluded his narration we again will be with you.

De L'Ester—We find that, until our mission shall have culminated, we must defer visiting certain localities of peculiar interest, and as some untoward event might, during your mortal existence, prevent your gaining through personal observation, information concerning them, we

have decided that I shall endeavor to acquaint you with some of their features.

Far within Ento's Arctic and Antarctic regions there are lands which, during a large part of the year, are covered with ice and snow. Still farther northward and southward and at the poles such intense cold perpetually prevails that the land surfaces are uninhabitable. In these regions are vast deposits of precious and other ores, and to gain access to them many difficulties had to be surmounted. I say had to be surmounted; for, during many centuries, mining within the Arctic and Antarctic Circles has been a settled industry. In remote times, as at present, throughout Ento's Torrid and Temperate Zones, the mining industry has progressed northward, and to a lesser degree southward, and so gradual have been its movements that, almost imperceptibly, it has penetrated polar lands, and mainly through the agency of electrical appliances has the achievement been made possible. You have been informed that more than fifty Ento centuries ago, the Entoans understood electrical engineering and many electrical appliances, and that then, as now, Tûzạmos and air Transports were used as common carriers, but, of course, they were less perfect than those of to-day. Still, they served the requirements of their time, which were less exacting than the requirements of to-day. But you have not known that, quite within Ento's Arctic and Antarctic Circles, there are large underground communities of men, women and children, whose occupations, almost solely, are connected with the mining industry. Naturally, one might infer that the disadvantages of their environments would be both discouraging and depressing. Not so. Through the agency of electricity their underworlds are brilliantly lighted and where necessary comfortably warmed, and it enables them to keep in constant touch with the outer world

which, at any time, they may visit, and from whence they may command such luxuries and comforts as they may desire.

Lines of Tûzạmos penetrate far northward and southward, and where they cannot go air Transports can and do go. Thus these communities are not at all isolated, and they go and come where and when they will. Some time, if you may so desire, you shall visit some of them, and I may assure you that you will find them very interesting. Yes, all mines are owned by the general government, and the remuneration of those engaged in them is so liberal, so equitable, as to assure to them prosperity and contentment. At the entrances of the various great mines are enormously lofty light towers, whose several floors are devoted to educational and other purposes. In the schools some of Ento's foremost scientists of the past and of the present day have been taught electric and hydraulic engineering, geology, mineralogy and other specialties. Other floors are for living rooms, nurseries, hospitals and the inevitable Istoirạ. The several departments are attractively finished and furnished, and are quite as desirable as are well appointed dwellings of milder climes. On the summits of these lofty towers are immense electric lights which are to navigators of space what beacon lights are to mariners of seas. To air voyagers they afford cheering assurance of their whereabouts and of hospitable entertainment; for, at all mining centres, are air Transport Stations for the accommodation of travellers and for shipping purposes.

Frequently, in Arctic and Antarctic regions, terrific snow storms occur, and were it not for the far reaching tower lights, air pilots would not be able to find Transport landings, which ever are kept in readiness for their arrival. Yes, the mines are located in mountainous regions, for as the poles are approached the planet's surface

is very rugged and mountainous, and as on all stable planets the more nearly the poles are approached the vaster are the mineral deposits. Yes, the same law applies to Earth, and were I not somewhat opposed to prophesying, I might say that within ten years the insatiable gold worshippers of our planet will set up their altars in localities nearly as frigid as are Ento's northern and southern mining regions. Much more in this direction I might relate, but we anticipate that later on we may afford you views of what I have given you a mere idea. Ah, here are George and Inez.

GEORGE—I fear that we may have abused our leave of absence; if so I can only say that we have been so engrossed as to not note the passing moments. Since our visit of the early morning her Spirit attendants have succeeded in temporarily stimulating her vital energy, but ere long they will have to yield to the inevitable, and Valloa, the golden haired, will be borne to Ento's Spirit World. Evidently she realizes that death, the dread terror, is drawing near and it is touching to see her young, lovely face wearing a smile while her faintly throbbing heart is full of anguish at thought of leaving her adored father and Dano, her betrothed. Inez, my dear one, will you tell our sister about the dying girl?

INEZ—Words cannot describe the pathos of the scene. Since witnessing it my heart is burthened with measureless sympathy for mortal sorrow. By one side of Valloa's couch sat her father, his woful face betraying his consuming grief and anxiety. By the other side knelt Dano, his rapt gaze wearing the expression of one who sees with clear eyes. So emaciated, so wan is Valloa's lovely face that it is as snow amid the wealth of her golden, flowing hair. As we looked and listened she turned to her father with encouraging words, then she smiled into his and her lover's eyes, and said, "Dearest ones, pray do not regard me so wist-

fully. I am growing stronger; soon I shall be well;" and they, to hide from her their despair, smiled back at her, assuring her of their confidence in her speedy recovery. About her were Ministering Spirits who, to their utmost were sustaining her physical energy, and for a moment I stood near her and Dano, who with a startled look, turned toward me, and quickly I moved away. He grows very sensitive, and Valloa's Spirit vision is so clear that as she recedes from the mortal condition, in exceeding bewilderment she gazes into the thinly veiled Spirit World, whose glory fills her soul with ecstasy. I now am satisfied that our Band have acted wisely in not taking you into the presence of the dying girl, for assuredly your easily aroused sympathy would endanger your safety.

De L'Ester—Which we dare not trifle with, as in it is involved the success or failure of our Mission. This, you perceive, is the loftiest tower of the city. It is a signal tower, and through this telescope, which is one of its scientific features, it commands a view of the immense distances of this levelled portion of the planet. Gaze now over the city and express your impression of the view.

Gentola—Beautiful, wondrously beautiful! Toward the east the city gently inclines downward, and across Insalû Valley, merging itself into the country, which is so closely dotted with white dwellings and Istoiras, gleaming amid the green of lawns, orchards and lofty bûdas and other forest trees, that one cannot say where the city ends and the country begins. Southward the plateau rises gradually in broad terraces, on which are white and gold structures like stately palaces, amid blooming gardens and the feathery foliage of bûdas trees. Some are less spacious, but scarcely less attractive in the beauty of their architecture and surroundings. There are open squares lined with palatial white and gold residences and other structures

whose great domes and towers look down upon fountains so lovely as to defy my descriptive ability. Upward and upward the terraces rise until against the background of the deep blue sky the southern portion of the city appears as a dim, mist-veiled, never-to-be-forgotten, magnificently lovely picture. I cannot imagine a scene more beautiful; no, not even in Celestial Worlds. Seeing this wonderful city and learning to what heights humanity may attain arouses within me a hope for the future of our own sorrowful planet.

De L'Ester—Alas and alas, that many, many centuries must elapse ere your hope shall bear fruition. Development of the peoples of a planet, as a whole, is not a matter of centuries, *but of ages.* Centuries come and go, and only Infinite Intelligence can discern that all along the line one step has been taken. Like the rising and falling of ocean's unquiet waves, now amid mad tempests, dashing their white crests toward the sky, anon with gentle undulations laving the sand strewn shore, so amid storm and calm, the peoples of planets slowly, but surely, evolve toward higher planes of being.

Wars, with their lamentable features, are the upheavals of the animal impulses of crude civilizations, and Earth's peoples are far from being civilized. All over our planet civil corruption and social, selfish greed and ambition for place and power are eating into the very vitals of society, hence of governments, and if Spirit agencies cannot sway the minds of some who may serve as Saviors, the poverty and agony of the masses in time will produce a state of delirium, in which the sense of accountability will be lost; then woe be to those who, through standing on the shoulders of their defrauded and oppressed brethren, have climbed to high places.

Man is in one, angel and animal, and ever as the angel

strives for ascendency, the animal snarls and shows its teeth, and you may believe me that, were it not that Spirits of highest Realms control illumined minds of Earth, who serve as restraining influences in the consciousness of the masses, a chaotic state of society quickly would ensue. Apparently, it is a provision of Divine Law that the wise and strong shall aid the unwise and weak; that the higher shall reach down to uplift the lowly, and those who fail to fulfill this righteous law thereby so lessen their Spiritual estate that, in the world of equitable adjustments, they find themselves in a state of poverty undreamed of by mortal man.

Yes, even as the peoples of Earth agonize in the throes of evolution, so in past ages have the Entoans agonized; so, to a degree, do they yet agonize, for though they are more highly evolved than are the peoples of our planet, they, as I have once said, are yet in their swaddling clothes.

Yes, ages elapsed ere they evolved from savagery to a civilization which made it possible for their ideals to assume form and expression in the construction of this wonderful and beautiful city. Wonderful not only in its architecture, but in its many fine expressions of science, of art, of social amenities and usages, and other admirable features of an advanced evolution, which has carried from the past into the living present such lessons of wisdom as have been learned in the school of experience. The school whose pupils never play truant and who ever are learning their lessons well or ill, and who, perforce of natural law, *must* advance onward toward clearer, higher views of the meaning of life, of love, of God in humanity.

Now again look southward. Is not it a vision to enrapture the soul of an artist or a lover of the beautiful? See how temples, domes and light towers lose themselves

in the cloudlike, luminous haze which the slanting sun rays glorify into an indescribable loveliness. Toward the lovely valley Insa̤lû the shadows of declining day are falling over the whiteness of the city and over domed temples and light towers. Afar, gray and empurpled mist wreaths are rising and veiling the pallid beauty of fountain groups, whose silvery treasures, thrown high into the quiet air, are tinted by the glory of the setting sun, which gleams athwart Ta̤imon, over which, like dream phantoms, vessels great and small are noiselessly gliding. Lower, lower sinks the red disk of the solar king, and fleecy clouds, catching the reflection of his last beams, put on their robes of crimson and gold, and like angels in flight, drift across the deepening azure of the sky.

George, we now will ascend, but not to a great height, for soon the light towers will be ablaze, and you, Gentola̤ and Bernard, will witness a spectacle you will not soon forget.

Look downward now. Shadows are brooding over the great city, and save for the musical tones of the temple bells every sound is hushed, but wait a little and the scene will change.

Ah, you are startled, as well you may be. Is not the transformation marvellous? Is not the scene grandly, weirdly beautiful? Below us is the wide-spreading city, whose lofty electric light towers suddenly have turned night into day, and southward, where the terraced plateau attains its greatest elevation, is the great light tower on whose summit is an immense golden and crimson crystal Symbol of Andûmana̤'s abode, and as the afterglow of its radiance fades from the sky, suddenly the Sacred Symbol will blaze into the splendor of its amazing beauty. Now, from every temple, the music of chiming bells floats upward and the atmosphere is vibrant with their rhythmic

notes. With expectant gaze, all eyes are turned toward the Symbol of their Religion, and now flashing upon the bosom of night behold the glowing, scintillating, radiant wonder. Simultaneously from every lip bursts forth a prayer, which I will translate into your language.

Andûmana, Creator and Preserver, even as the shadows of night wrap us about, so may Thy Love infold us while we sleep, and may Thy Messengers, who read our inmost thoughts, bear to Thee the fervent adoration of Thy loving but ever sorrowful children. Oirah, oirah, oirah. (So be it.)

In low, plaintive tones the chiming bells accompany the intoned prayer, and every face is uplifted toward the great glowing Sun, whose dazzling radiance penetrates the dense fog enveloping the city as with a snowy mantle.

Gentola—Ever since you promised me that some time I should at night behold some portion of Ento, I have tried to imagine how it might appear, but never have I imagined a scene so grand, so beautiful, so marvellously strange as this.

Oh, that the peoples of our planet might, if but for a moment, behold this illustration of the possibilities inherent in humanity, for surely it would stimulate them to higher endeavor, to emulate the attainments of the Entoans, whose peace, prosperity, learning, culture, refinement and kindliness is in strong contrast with the turmoil, poverty, selfishness and lack of real friendliness prevalent among the masses of our rightly named Sorrowful Star. Yes, I know that the Entoans are sorrowful, but it is not of a nature that debases them, and I hope and pray that soon it may give way to measureless joy.

De L'Ester—So hope, so pray all who are engaged in this Mission.

Gentola—As I listen to the chiming of the temple bells

I do not distinguish one discordant note, and all ring in perfect unison. I should like to know how this is accomplished?

INIDORA—All Ento temples possess chimes of bells, and all the chimes of each city are tuned to the same key note. They are electrically connected, and by means of electrical mechanism all are simultaneously rung. Our people have stated times of worship, which are at sunrise, at midday and at sunset, and when in a few moments yonder radiant Symbol of Ento's faith shall be extinguished, again the waiting people will implore Divine protection through the night, and the chiming bells again will ring their plaintive Oirah, oirah, oirah. (Amen or be it so.)

Yes, in cities and towns and country places the same religious ceremonies are observed. At sunrise the blessing of Andûmaṇa and the protection of the Divine Ones who dwell in Astranolạ are invoked. At midday all Sacrifices and Offerings of value are laid upon the altar. At sunset in temples flowers alone are laid upon the altar, and the High Priest invokes for his people the protection of Andûmaṇa's Messengers. No, it is only in Kûltymo, Dạo, Camarissạ and two other cities of Ento that there are such Symbols as we now are gazing upon. But see, the glory of its beauty is paling and—now it has disappeared. Again the chiming bells fill the air with melody. Again from every lip ascends a prayer for protection through the darkness of night. Gradually the melody dies into silence, and through the deepening twilight and the soft radiance of its many light towers, Kûltymo Tylû gleams in pallid whiteness, in phantom-like loveliness. Quietly, tranquilly, the people are returning to their homes. No sounds of traffic or of labor break the stillness of the great white and gold city, but from soivạs (parks) and ilofēn mûnạạ (amusement gardens) strains of sweet music float upward and

thither, presently, men, women and children will wend their ways.

And thus, Kûltymo Tylû, queen city of my beloved Ento, we leave thee, and as our faces turn away from thee, our backward, lingering glances stray over thy peerless loveliness, and we regretfully murmur Info oovistû.

Gentola—Dear friends, so strange, so enchanting are some of the experiences that you are affording me that I am at a loss to express either my emotions or my boundless gratitude. Oh, if only I might remember all that I see, all that occurs. Why is it that, after I have regained full consciousness, I can no more recall these experiences than I can recall a dimly remembered dream?

De L'Ester—Cannot you comprehend that it is *you,* the Ego or Spirit Self which alone takes cognizance of these experiences? That the magnetic chord connecting *you,* the Spirit Self, with your conscious mind, which is the animal soul consciousness, is, so to say, the telegraphic wire through which, under our control, your physical organism is made to automatically record the words transmitted by whichever member of our Band may be acting as operator? While you are with us your Soul consciousness is in abeyance; hence, is not an active factor in these experiences, and can record nothing concerning them. Take comfort from this statement. When under my control you shall rewrite, and as far as feasible correct the imperfect record of our journeys to and experiences on Ento; imperfect because you are not yet fully developed in your peculiar phase of mediumship; your memories relating to our Mission will experience a sort of resurrection, and you will recall much, if not all, that has and yet will transpire while engaged in our endeavor to serve as we would be served. Not until you shall be wholly freed, will you fully comprehend this statement, but when you shall be enabled to recall these

experiences, also to a degree, you will realize that they are more than dreams. Yes, doubtless, there are those who will regard you as a visionary. That will be their mistake, not yours.

Now we are over the intersection of the Central Waterway, with one running toward the northwest, which also intersects with one traversing a portion of the North Temperate Zone. Since Genessano Allis Immo demonstrated the practicability of great Waterways, several have been completed and others are in course of construction. Through them and their feeders the retention of the annual floods and control of irrigation has been greatly simplified and their measureless value demonstrated.

To-morrow we all will meet at this point. We held you too long yesterday and you are yet somewhat devitalized. We will see to it that you shall sleep restfully to-night, and in the morning at nine o'clock we will be en evidence.

George, Inez and your wistful-eyed lad will see you safely home, and we will repair to Dạo.

Au revoir.

CHAPTER XV.

RE-EMBODIMENT.

De L'Ester—We find you difficult of control this morning. Like the legendary Martha you are anxious about many things. Our journey of to-day is less in your thoughts than are the exasperatingly high prices of household supplies or the letter you have been reading. How do I know? Have not I said that I can read your thoughts as you might read an open book? No, I cannot at all times do so; it is only when, as now, I am en rapport with your soul consciousness.

You are not resting easily. Ah, that is better. Now you are tranquil, and now—you are free, and we are off for Ento. Yes, glorious indeed is this sense of freedom from physical conditions, which only to a limited degree can you either perceive or realize. It may surprise and disappoint you to be told that in your present state you cannot perceive Spirit Worlds. That you may perceive us, we and these Ento Spirit friends are obliged to, in a sense, etherealize. No, not as Cabinet Spirits etherealize, but in a more sublimated sense. At the culmination of our Mission conditions may be such as to enable you to behold Spirits as they really are. No, I do not promise it, but it may occur.

No, mortal ears are not attuned to sense ethereal vibrations. Hearken to the grandly sublime, sonorous undertone coming from Eternity's shoreless sea and rolling in rhythmic measure onward, onward forevermore. Beetho-

ven, Handel, Mozart and others of Earth's illumined ones, in moments of inspiration caught faint notes of music celestial, and with ardent longing strove to give them expression. Believe me that a so termed musical genius is a musical medium, whose sub-conscious mind, like an aeolian harp, vibrates in unison with the unwritten music of the Soul of the Universe.

We are nearing the intersection of the Waterways, and our friends perceive our approach. Lohaû, ēmenos. We greet you all and apologize if we have kept you waiting.

Gentola, you will please give me your attention. At no great distance the branch running in a southwestward direction forms a junction with another Waterway which is not yet completed, and which later on we may observe. For the present we will continue our course toward the northwest. The large town at this intersection is an important shipping point, and yonder is quite an imposing temple, two smaller ones and some pretty suburban Istoiras. There are some imposing public buildings, many handsome private residences, a pretty park, and the streets are wide and beautifully kept, and along the margins of the street canals are borders of blooming plants. Really, it is an attractive town, but at present we cannot give it further attention. It is named Fûnavoh Ritza, which in your language would mean Town of the Intersection. Passing in either direction are vessels of various sizes, some of them equaling in dimension and tonnage the huge steamships traversing the seas and oceans of our planet, and it is not too much to say that in point of scientific construction and beauty of finish and furnishing Earth does not possess their equal. They are so scientifically constructed as to be practically indestructible, and electricity is the propelling energy; also it lights them, and when desired heats them. For a brief period we will take passage on the vessel about

to leave port. Gentolạ, come to the bow and observe how swiftly and almost noiselessly it cleaves the water. At this rate of speed it will soon cross the second intersection, and before to-morrow will be traversing the broad expanse of Villostû Nykon (Sea of Many Islands). We now will glance through the interior. These great saloons and luxuriously appointed sleeping apartments are finished in rare carved woods and inlaid designs of Ento's fruits and flowers through which peer lovely child faces of marvellously delicate and artistic execution.

You perceive that this vessel carries many passengers, and all in equal comfort. Unlike the vessels of our planet it carries no steerage passengers, for on Ento such an atrocity is as unknown as are class distinctions, which the Sacred Writings distinctly forbid. This is the Sacred statement: "I, Andûmanạ, the Creator of all that is declare that of one blood, one bone, one flesh, I have made all the children of My Love, so let no man dare say, I am better than my brother," and I can assure you that the Sacred commandment is obeyed.

On this deck are the offices, saloons, sleeping, culinary and dining apartments. On the deck below, to which we will now descend, are the engineer's and his assistants' apartments and departments, and also storage for freight. For the motive energy, the mechanism is partly here, and partly in what may be termed the hold. These vessels are so like and so unlike the seagoing vessels of our planet that should I attempt to describe existing differences I would consume too much time and space, but we desire that you shall bear to the peoples of Earth a knowledge of the fact that it is possible for vessels of the largest size to be propelled by electric energy, and also that now on Earth there are men inspired by Spirit Electricians who are working to that end, and that ere long there will come into

the Earth sphere men, who, on the Spirit side, have learned the higher applications of electric energy, and who will know how to use them. The time is not far distant when, on our planet, steam as a motive power will have become as obsolete as it is on Ento.

Your continued surprise, at seeing on Ento much that corresponds with, or at least bears a resemblance to Earth forms, is so natural that we do not marvel at it; still, if you will bear in mind a fact we already have stated, that form is the expression of a universal principle, and that in conformity with the degree of his evolvement, man expresses it, you will cease to wonder that our next door neighbors, the Entoans, shape the keels of their vessels on the same lines as Earth's shipbuilders shape the keels of their vessels. Adaptation of means to ends is an expression of form. Thus the savage who shapes the primitive dugout, or his more advanced brother who constructs the more shapely bark canoe, intuitively applies the principle of form as a means to an end. As the Entoans of the present are the result of the Entoans of the past, you may rest assured that their progenitors also used dugouts and bark canoes, and only through their larger accumulated experiences do they, in some directions, take precedence of their less mature Earth brethren, who, in time, will outgrow their youthfulness. We now will ascend to the upper deck, for we are approaching one of the circular basins which are features of all Waterways. They occur at intervals of about twenty English miles, and through the system of atmospheric telegraphy the movements of all vessels are so perfectly controlled that their passage in opposite directions is accomplished through the medium of the basins, and thus collisions never occur.

Observe how swiftly, how gracefully, yonder huge vessel sweeps around the further curve of the basin, cleaving

the water like a thing of life, and leaving in its wake great undulating billows of snowy foam. Across the basin friendly salutations come to our fellow voyagers, and they cry back, "Lohaû, lohaû. Fạendos ạyon mûya." Ah me, it is hail and good-bye to most things, and now it is good-bye to this fine vessel which for a time has given us hospitality and you an object lesson.

George, we now will ascend. Sweeping northward and southward, yet tending eastward, we will afford you a comprehensive view of the equatorial lands and portions of the North and South Temperate Zones. Observe how diversified is this Equatorial region. Cities, towns and villages dot the wide expanses which largely are devoted to agricultural pursuits, and so productive are the lands that they not only afford sustenance for local populations but admit of great quantities of grains, fruits and vegetables being shipped to other less favored localities. Truly, Ento's Irrigated Belt is the garden of the Planet. George, we now will quickly pass northward to the headwater of Cēhylû Ooltomạh (Rushing River).

Gentolạ, in this chain of spring-fed lakes the great river rises, and during a considerable portion of the year its volume is greatly enlarged through melting snows and frequent rains of this rather cold but humid region. We will follow its course southward so that you may observe the cities, towns and villages lining its banks, and the various kinds of craft traversing its navigable length. You perceive that Pfylonna, the city beneath us, is at the head of navigation, and we with profit and pleasure might pass an hour in viewing its points of interest, but not now, for time is flying and at any moment we may be called to Dạo.

Yes, this northern region is more picturesque than are the lands of the Temperate and Equatorial countries, which, as we proceed southward, stretch into great level

plains which sustain a dense population, largely of agriculturists. Yonder, on the eastern bank of the river, is a pretty, wooded height, the remnant of a mountain chain of the long ago. Now its slight elevation is little more than a sufficient barrier against the tumultuous floods, which during the spring pour down between it and the stone embankments of Cēhylû Ooltomaḥ's western shore. Yes, Ento's Waterways, Irrigating System, Embankments and other stupendous works excite wonder and admiration for the skill, industry and enterprise involved, but generally, when self-preservation is at stake, humanity rises superior to emergencies. Inidoraˌ, while we hastily survey the surrounding country, will you learn if the Istoiraˌ may be interesting enough to engage our attention? Some rural Istoiraˌs possess very attractive features.

Inidora—I feel strongly impelled to gratify your curiosity and my own. I shall be gone but a moment, and if worth while will summon you.

De L'Ester—Again we are near the northern limit of the Irrigating and Waterways System, and to what a state of perfection it has been brought. Those great Structures are pumping Stations, and so excellent is the mechanism employed that the water distribution is under perfect control. The government of Ento indulges in no half-way measures. Whatever is done is done as well as can be accomplished.

What can so delay Inidoraˌ? He must have found the Istoiraˌ unusually interesting. We will seek him there. Ah—see how like one enchanted he stands gazing upon a woman kneeling before the flower laden altar. Over her white robes falls a wealth of dark, waving hair, which, like a silken mantle, partly conceals her large, dark, luminous eyes and marvellously lovely face, in which yet lingers the timidity and guilelessness of childhood. So entrancing is

the young creature that Inidora is unconscious of our presence. Now she prays to Azēon, God of Love, to send her a lover who shall be handsome, tender and true, and she will be faithful and loving until death shall call them into the Silence. Prayer from a heart so pure, uttered by lips so tremulous, so beautiful, might move either mortal or Spirit. Genessano, speak to your brother, for truly he is lost to all save this lovely girl.

GENESSANO—Inidora, my brother, have you found in this beautiful suppliant your other Self? Nay, start not; it is I, Genessano. You were so absorbed that you did not observe our coming in search of you.

INIDORA—Yes, yes, I indeed have found my other Self, and cannot claim my own. Oh, thou beauteous Spirit Amilla, for whom I have searched the worlds of space, clothed thou art in flesh, which holds thee as the shell holds the pearl. Blind and deaf thou art to the presence of thy lover, thy other Self, whom thou prayest Azēon to send thee. Drawn to thee through the law which attracts each to its own, I again have found thee, and henceforth I shall guard and guide thee until thou art free; then again wilt thou find thy lover tender and true, and I shall claim thee for my very own. Amilla, dearest, loveliest one, reverently I kiss thy perfumed hair, thy upturned brow, beneath which thy luminous eyes shine like twin stars. I touch with mine thy parted lips, and the fragrance of thy breath is as the fragrance of rodels, but thou knowest not that I am near thee. Amilla, Amilla, oh, couldst thou know, that as of old thy lover so tender, so true, stands beside thee, how quickly wouldst thou turn toward me thy face, which is as beautiful as is the face of an angel. But thou dost not know, thou dost not know. Alas, thou hast so forgotten the past that I am as naught to thee. Oh, it is pitiful, pitiful, that I cannot make thee

understand. Fain would I this moment free thee, but I must not, I dare not. Friends, bear with me, for until I shall have brought her Soul into harmony with my own I shall remain with my regained Amilla, whose repeated embodiments, like my own, have held us far apart. This accomplished, I at intervals will be with you, and when my love shall be freed, oh, joy of joys! we together with you dear friends will for love's sake labor for the upliftment of humanity.

De L'Ester—Even as thine own shall one day come to thee, so ere long shall mine own come to me. Inscrutable are the Laws of the Infinite Duality through whose seemingly devious ways apparently we are impelled toward destined ends. As to-day I walk alone, so one brief hour ago, walked our Inidora. A seeming chance, a sudden impulse, and lo! for our friend the face of the universe is changed. Gentola, you comprehend that, during past embodiments, Inidora and Amilla have known of their indissoluble relationship. That you may come to further understand the law of re-embodiment, I briefly will relate a portion of my life story, involving comparatively recent experiences of my own, and of one who is my other Self, for, as you have been told, the male and the female are the two halves of a whole, and it is a law of nature, or if it pleases you, of God, that, somewhere or somehow, the halves shall become as one, not as one entity or individual, but as one in perfect Spiritual harmony.

More than a century ago, after a prolonged separation, suddenly my Soul Mate and I came face to face, and I knew my own. I a freed spirit, she a creature born of lust and fallen in the mire of a dissolute existence. Vainly her Spirit Self warred against and strove to escape from the bondage of inherited animal passions which held her fast as with chains of steel; so, patiently, lovingly I did for her

what I could, until one drunken with wine and frenzied with jealousy, struck her body dead at his feet. I, who waited and watched for her release, drew her away from the scenes of her degraded mortal existence to her own place, aiding her as other loving ones also did, to undo the tangled threads of her sorrowful Earth life. She, who well understood the Law of Being, quickly realized that if she would progress out of the conditions of her previous embodiments, she again must enter the Mortal Sphere of our or of some other planet, and with slight hesitation, this she resolved to do.

It is well that you shall learn *that all mortal experiences* are necessary for the perfecting of character, which is but another term for Spiritual growth. The tendency of the real Self, the Spirit, is ever onward, ever upward. The tendency of the animal Soul or conscious Self, ever is toward the material plane of Being; thus, in the Spiritualized human, there is a constant warfare between the Positive or Spiritual man and the Negative or Animal consciousness and no one comes out of the battle unscathed.

You question the justice of a law which demands from humanity that which from an elevated mortal standpoint is objectionable; but, my friend, have not you learned that the crust of bread earned by sweat of the brow is sweeter far than the whitest loaf to the palate of the idler? Be assured that when again you shall find yourself on our side of life, you will prize the crusts you have, through sad experiences, *earned,* far more than the white loaves you might have eaten to your hurt, and I do not question but that in time you not only will acquiesce in the justice but in the beneficence of a law which admits of the undoing of mistakes, and of the acquisition of much that only can be

learned through repeated mortal experiences, and of what is of greatest moment, the Rebirth of exalted Spirits, who may be Saviors of humanity.

You, who in your mortal state, but partly realize that Love, the Divine Principle, impels all things into harmonious relations, into a fulfillment of the Law of Love, may experience a sense of surprise, that after a period equalling no more than forty of Earth's fleeting years, my Romēne, grown strong and learned in many things, announced her desire to at once take on mortal form, that as a Teacher she might serve women undergoing such experiences as to her were most sorrowful memories.

Yes, Romēne is the name of my other Self, and at her desire one of the Spirit Bands, known as Angels of the Visitation, sought out suitable environments for her next step on the ever ascending ladder of progress. Why did she so quickly become re-embodied? She did so that thus she might fulfill the Law of Love, for remember *that it is only through loving service* that Spirits in or out of the mortal body grow strong, wise and purified. Although Romēne and I understood the *fact* that for all losses there are adequate compensations, it but slightly mitigated the sorrow of our separation. We simply submitted, as all must, who desire to progress toward the unattainable perfection of the Infinite Spirit, Who alone is Perfection. Desiring that I should not interfere with, or even be cognizant of her mortal experiences, Romēne exacted from me a promise that I should not seek for her or endeavor to learn on what planet she might be re-embodied, and I have kept my promise. When the moment of our parting arrived, there was one close embrace, one lingering look into each other's eyes, then a loosening of clinging hands, and then—and then I stood alone, for the Angels of the Visitation had borne my Spirit Romēne away to, I know not where. At

times word comes to me of one who lives a life of self-abnegation, of an Angel of pity, who ministers to fallen ones, inspiring them with clearer views of their duties to others, to themselves, thus to God. That ceaselessly she walks amid the squalid homes of the ignorant, the wretched children of men, instilling into their dulled minds a desire for knowledge, which is the bread and water of life. Thus she is *earning* her crust of bread. Thus she is *earning* the reward for duties fulfilled.

It is a provision of the Law of Re-embodiment that those who return to the Mortal Plane retain little or no recollection of past experiences, but to some peculiarly constituted persons, in moments of Spiritual exaltation, come gleams of memories of a wondrous past existence, which, like the lightning's flash, come and are gone. I know not if to my Romēne these gleams of memories ever come, but I know that with me her Spiritualized Image ever abides, and that with measureless longing I wait and watch for her return. Never have I purposely sought for my vanished one, but ever as I journey from world to world, with vague expectation I scan the faces of women, hoping that in some one of them I may find at least a resemblance to her who on some planet is fulfilling the Law of Love, and the years go swiftly by and soon, ah, yes, at any moment she may return to me.

This recital I purposely have given as a lesson for you who so revolt against the Law of Re-embodiment.

Gentola—Certainly I do not desire to avoid learning any truth, however unpalatable it may be, but to one whose latest religious education has been thoroughly orthodox, the facts and statements of the Spiritual Philosophy are somewhat startling. I have outgrown some of my former beliefs, but I confess that I have not grown far enough to receive with equanimity a belief in Re-embodiment. Yes,

I am aware that the belief did not originate in Modern Spiritualism, indeed it is only of late years that I have heard any Spiritualist advocate it. If it is a truth, why is it that most returning, perhaps I should say communicating Spirits are so reticent concerning it? During the twelve years of my Mediumship, to me it has not been more than hinted at. From your own story I infer that Reembodiment is a matter of choice, yet clearly in order to progress of necessity one must yield to this law. When it may suit your inclination I should like you to more fully explain this very mystifying matter.

De L'Ester—To your quite reasonable remarks I cannot now reply, but at a more opportune time I shall do so. This much I may say, that although a willing consent to an *unavoidable necessity* is somewhat paradoxical, when there is a choice between a lesser and an infinitely greater good, even at cost of ease or inclination, one is apt to choose the greater good. As with most persons some of the experiences of your present Embodiment have not been so agreeable as to induce in you a desire for their possible repetition, yet I venture to predict that a time will arrive when, through your own desire, you again will take on mortal conditions.

Gentola—It may be as you say, but now I recoil from the thought of again passing through the sorrowful experiences that of necessity are a part of mortal existence. But come what may, in all sincerity I can say, "Thy will be done."

While we have been conversing I have been watching Inidora and the kneeling girl and it seems strange that she does not perceive his presence, he who appears so real, so substantial. As he gently touches her hair, she thinks the breeze is toying with it, and with her shapely hand she smooths its rippling waves. He kisses her forehead over

which flossy curls are straying; again she fancies that the breeze is playing with her tresses, and somewhat impatiently she tucks them under her jewelled fillet. Now she rises to her feet, raises her hands toward the golden Sun crowning the altar and silently, but with an expression of intense devotion on her lovely face, bows low, murmuring, "Oirah, oirah, oirah," and now with Inidoraą by her side, quietly, serenely she passes from the Istoiraą. What a strange scene, but in keeping with all these strange experiences.

De L'Ester, all my preconceived ideas relating to spirits are vanishing. What were my preconceived ideas? I scarcely can say, but certainly I have not conceived it possible that such a scene as the one we have witnessed could occur. Like other mortals, in a sense, I have regarded Spirits as superhuman, and I confess that it is something of a shock to realize that you are as human as myself. Then again, as I believe that you would not mislead me, I am constrained to accept your declaration that Re-embodiment is a fact, and in my mind the question arises, why does not the Infinite Potentiality create humans so perfect as to preclude the necessity of their experiencing the many trials and sorrows incident to repeated Embodiments?

De L'Ester—Why the Infinite Duality does this, or does not do that, only the Infinite can reveal, but this we do know, that as Spirits in or out of the mortal body through high endeavor and loving service for others unfold their infolded attributes they *grow* into a *clearer realization* that whatever really is is right, and that in the Universe there is but one Principle which is wholly good, hence, logically, there can be no evil, and that so termed evil is a manifestation of unevolvement, which inevitably must yield to the divinity inherent in all that is real.

As to Spirits, the only difference between those in and those out of mortal bodies is the change in their environments. So termed death is the casting off of a coarse garment for one of finer texture, and a subsequent removal from one to another condition of existence, which in no way changes the higher emotions.

Why does not the Infinite Potentiality create humans so perfect as to not require added virtues? As well may we ask when, where, how, did the first humans of the universe appear, for neither we, or most exalted Spirits, or Angels of the highest Heavens know. The utmost that is known is that in the evolution of the human animal germs, of any planet, a period arrives when the evolved human animal becomes a conscious Soul, and in him the Ego, the Spirit entity, finds an instrument through whom it may express its God likeness or attributes. How do we know this? Because that on various planets we see it exemplified. Upon what basis do we declare Re-embodiment to be a fact? Because we constantly see its demonstration. Why do not all communicating Spirits declare this truth? May I ask why do not you speak Greek, Hebrew or Sanscrit? You may reply, because I have not learned those languages; besides, should I speak them but few persons would understand them. Precisely so, and it is quite as true, that only Spirits advanced to certain planes of Spiritual Being are learned in the Law of Re-embodiment, and equally as true that until of late comparatively few Occidentals have been prepared to accept a truth so repellent not only to orthodox Christianity but to the many whose minds reject all beyond the material plane of Being. Communicating Spirits may be ignorant concerning Re-embodiment, or too wise to offer that which might excite distrust or aversion. At times silence is indeed golden.

Among the older civilizations of our planet a knowledge

of this truth and of the significance of the Karma are so incorporated with all that concerns their existence that their every thought and act are shaped thereby, and it is but a question of time when the western peoples will receive and retain the impress of their forcefulness.

Yes, I am aware that by most of your thinkers the law of heredity is thought to be accountable for the great diversity of forms, features and mental characteristics of families, and to a degree they are correct, but only to a degree. For instance, you are one of ten children (not including Inez and Emma, whose growth has been on the Spirit Side) of the same parents, subjected to nearly the same antenatal influences and after environments, yet in physical likeness, temperament and mentality, you were so unlike your brothers and sisters as to be regarded as somewhat uncanny. We know that heredity only partly covers your case.

As another illustration, we will select a not exceptional instance of a low type of parents, whose ancestors may or may not have been below their own level, *but certainly not above it.* To these parents are born a number of children who may more or less closely resemble them, but among the brood is one so entirely unlike any of the others as to perhaps arouse suspicion as to his or her paternity. Though the other children possess very ordinary mentality, and physically are uncouth, the exceptional child is unusually intelligent, straight of limb, erect of head, open eyed, handsome featured, and with a certain grace of bearing which sets him or her quite apart, not only from the other children, but from the parents to whom he or she ever is as much a stranger as though of another family. Does the law of heredity satisfactorily account for an instance of this kind? *And it is not an isolated one.*

Your scientists assert that not only through successive, but *intermittent* generations, mental and physical traits

are transmitted, and I admit the fact; on the other hand I assert that it is not possible *through heredity* or fortuitous circumstances to, through a low type of parentage, produce a type possessing the very best characteristics of the human. One does not gather figs off thistles or roses from noxious weeds. Believe me, Gentola, entertaining Angels unawares is of common occurrence, and Angels are Spirits who, through repeated embodiments, have attained to more or less exalted states of Being.

Yes, very exalted Spirits, desiring to compass certain ends, on our or other planets, are, so to say, reborn, and generally into lowly conditions. If you will acquaint yourself with the mortal origin of the Saviors of our Planet, the men and women who, during the crises of humanity's upheavals, have come to the front as leaders or teachers, you will learn that as a rule it has been, not the nobly born, but the lowly born, who have been the champions, the deliverers of the people, whom "in the fullness of time" they came to serve, perchance to save.

To return to your own case. You are aware that your parents were very upright, very pious and intelligent persons; these and other characteristics fitted them for parentage of more than average merit. Your father was strong physically and mentally, and of a most generous nature, which impelled him to assist all who came his way. At the same time he exhibited a certain ruggedness of character, amounting to brusqueness. Your mother, frail physically, but with high Spiritual development which afforded her fine intuition, formed with your father a combination through whom Spirits well advanced might return to further fulfill the Law of their Being. Physically, you are somewhat like your father, and also your mentality possesses a coloring of his positive, unswerving honesty of purpose, but largely it is through your mother's Spirituality

that you possess a free entrance into the Realm of Intuition. So much and more I yield to the law of heredity. Then again arises the question, all having been born of the same parents and under like conditions and environments, why are not you and your brothers and sisters more alike? When you return to our side of life you will be better able to reply to this question.

You desire that I shall tell you something of your embodiment preceding your present one. You were an Oriental, your parents being Egyptians, dwelling in Alexandria. Your father was a dealer in rich stuffs and jewels. A man of stern character, yet withal of a rare tenderness of nature. Your mother, a woman of great beauty and fine intelligence, gave you birth, and almost immediately passed to the World of Spirits. Toward the close of eleven years of Earth life you joined your mother who had guarded and guided you until you were released. Yes, previous to your present Embodiment you clearly understood that you were to be the Special Instrument for the accomplishment of this Mission, and gladly you re-entered the mortal plane that thus you might further fulfill the Law of Love. Throughout your present Embodiment you have shown decidedly Oriental tendencies. Your love of light, of high temperature, of rich colors, of flowers and fruits, and your equally strong dislike of darkness, of cold and of animal food, indicates a sort of overlapping of the tendencies of your previous Earthly existence.

For some time I have had it in my thoughts to answer some of the unasked questions agitating your mind, but until now no opportunity has presented itself. I am quite aware of the inadequacy of my replies, and of my inability to verify such statements as I have made, nevertheless they are as true as Truth.

Gentola—I thank you for your patient endeavor to

instruct me, and I earnestly desire that I may grow into a knowledge of all that is true.

De L'Ester—We better than yourself comprehend why you so revolt against the idea of Re-embodiment. Your nature is very pitiful, very sympathetic, and it is not so much your personal sorrows as your consciousness of the fact that on our Planet ignorance, injustice, cruelty and poverty so prevail as to render life undesirable, that occasions you to shrink away from further mortal experiences.

Yes, it is true that the struggle for power and luxury among those best equipped for the battle is indeed a sad spectacle, only a little less sad than is the struggle for mere existence among the toiling millions of Earth's children. On the surface the strife between prosperity and poverty appears very unequal, but to those who see beyond mortal existence, and who know that it is the sum of mortal deeds that determines the condition of all on the Spirit Side, how pitifully small and mean are all the ephemeral dignities and luxuries for which men and women barter their best, their immortal interests!

We are not surprised that you now shrink from the thought of again returning into this seething maelstrom of human passions and misery, but remember that under all this strife and agony is the ever uplifting lever of evolution which unfailingly brings to the surface and perpetuates that which is worthiest. Cannot you yet conceive of the lofty devotion of discarnated ones, who, seeing their opportunity and their duty, hasten to the rescue of struggling humanity, sustaining the weak, restraining the wayward and consoling the sorrowful, thus fulfilling the Law of Love? Thus presenting to humanity higher views of Truth.

Ever the onward marching army of humanity is calling for leaders who shall direct their ways toward a better land,

and ever the supply is equal to the demand; for ever the Angels of the Visitation are preparing the ways and making them straight for the advent of Saviors who are to be the Leaders and Teachers of humanity. At present the affairs of Earth's peoples are tending toward a most destructive culmination. It would seem that only the Infinite One can stay the mad strife for place, for power, for gratification of selfish greed, which, from day to day, grows fiercer and more aggressive. Almost certainly they are sowing a wind that will develop into a whirlwind whose destructive fury will efface so many landmarks that survivors will find themselves at a loss to discover their whereabouts. Those who are at the head of Humanity's Signal Service should heed the outlook. Will they? We think not. They and the accumulators and hoarders of the wealth that should serve humanity's needs are so besotted with selfishness that they are blind and deaf to the cries of suffering millions who know not where to turn for bread, and who now dumbly endure, but who, when the day of reckoning shall come as come it will, will hold their oppressors to an account of their Stewardship. At no time during the history of our Planet have the Rulers of the Nations been less humane, less selfish, less merciful, less just than at present. True, the Sovereigns of some of the more enlightened Nations do not, as in times past, indulge in wholesale or ruthless butcheries of their subjects, who have evolved too far to tamely submit to such cruelties, but it is a Truth as true as God that a sovereign or nation who idly, perhaps exultingly, looks on while another nation is being butchered for the crime of self-defense, are aiders and abettors of murderous crime. At this moment fear of consequences alone stays the hands of the leading Sovereigns of Europe from flying at each other's throats and sacrificing on the altars of their unrighteous ambition hecatombs of innocent, unwilling vic-

tims. Understand, Gentola, I am not finding fault with a condition, which, in the present state of evolution of the peoples of our Planet, cannot well be otherwise. I simply state facts and deplore their unwelcome existence.

Not only I, but all Spirits of right mind, long unutterably for an opportunity to say to mortals, if but this much: Learn to love one another. Learn that the good of one is the good of all. Learn that a cup of cold water from the hand of a friend is better far than a cup of choicest wine from a grudging hand. Learn that loving charity and pitiful mercy are as two radiant Angels whose brightness will lighten your pathway to the brink of the river beyond whose further shore you will reap the harvest whose seed you have sowed while on the mortal side of life. Learn that gentle words spoken and kindly deeds done are treasures laid up in the heaven of your own consciousness, and that throughout eternity they will be as precious jewels in your crown of endless existence. And learn, oh, learn that, above and beyond all else, Love is the fulfilling of the Law of the Infinite.

Yes, everywhere the processes of the progress of humanity appear to be much the same, and so advanced and harmonious are some of the peoples of some Planets of our and other Solar Systems, that compared with the unevolved, inharmonious peoples of our Planet they are as Gods. Yet so surely as on this height the Sun is shining, so surely will a period arrive when Earth's peoples will be as brethren living in perfect unity.

Courage then, my friend, courage. With such ointment as you may possess, anoint the worn and weary feet of your fellow travellers, and though on Earth's plane they may neither understand or value your service, be assured that on the Spirit Side their risen Selves will turn and bless you.

I have consumed so much time that only in the briefest manner can I reply to further questions. You desire to know if all mortals of our Planet have been Reembodied? Yes, repeatedly. You think it strange that Spirits of a low plane of evolvement willingly become reborn under such conditions as inevitably must occasion them much wretchedness. I reply that Spirits seeking Rebirth are aware that they cannot re-enter mortal existence on a plane higher than the one for which their progress on the Spirit Side has fitted them, and gladly they take up their cross that thus they may *earn* their crown of Spiritual progress. At another time I will inform you as to how Spirits recognize their Spirit mates. Too long we have tarried on this pleasant height. Now we must hasten elsewhere. George, your sister awaits your assistance.

GEORGE—I have been taking a survey of this locality, and have learned that the proprietor of the surrounding estate, with his family and domestic assistants, occupies the nearby fine residence, to which is attached this attractive Istoiṛa. On its eastern side the height gently slopes toward an extensive area of irrigated lands When we rise you will observe the pretty village occupied by those who, with the proprietor, are engaged in their cultivation, which apparently is very successful. De L'Ester has informed you that on Ento seldom are laborers mere wage earners; all enterprises, of whatever nature or magnitude, being conducted on a co-operative plan.

I also have glanced into the residence and found it a finely appointed and luxurious rural home. I left Inidoṛa enraptured with Amilla, who sang a love song accompanying her voice with the soft, sweet notes of the harplike Loiṭa. She is the only surviving child of parents quite past middle age, and she resembles her rather dark skinned father, though indeed she also resembles her mother, who is

fair enough to be of the Quend race. In the Istoiṛa, back of the altar, are tablets setting forth the family history of births and deaths. Ṛaimon Kenoidạs is the father's name. Amilla bears the name of her mother.

De L'Ester—As usual, George, you make us your debtors. Now we will rise, and while following the course of the river we will obtain a view of areas of the Irrigated Belt. We are journeying nearly due south, though further on the river curves slightly toward the east, then gradually toward the west, but the general direction is southward until it empties into Hûydạfon Loisạ (Bottomless Lake), a fresh water lake, partly within the South Temperate Zone, and which is a part of the system. Now the river widens and the elevation grows so pronounced as to suggest a period when its rocky peaks pierced the clouds. Yes, ages have passed since that remote time.

Those great embankments along the western shore are for the purpose of confining the prodigious volume of water which in the spring pours down from the north, threatening to inundate the broad, level stretches toward the west. You have yet to witness, and shall, if all goes well, the spring floods of melted snow, to which are added such downpours of rain as will astonish you. To one unused to the spectacle it might appear as though Ento were about to have an experience similar to the legendary Noachian deluge. As already stated engineering skill has risen equal to all emergencies arising from the spring floods, which no longer are regarded as disastrous, but as a special blessing.

What vast expanses of growing grains, of vegetables and fruits. Yes, Ento's labor saving machines are of such a high degree of excellence that they serve all the purposes of a fine system of cultivation.

Below us now the mountainous height abruptly slopes to the level of the plain, rendering necessary the great em-

bankment which, as you perceive, is carried to the further side of the gap, where it terminates at the foot of the broken mountain, which extends the length of the river. Gamạ-lûfan (Town of the Gap), the large town below us, whose wharf is lined with vessels great and small, and in whose Basin a number of large vessels await opportunity for discharging or for taking aboard lading and passengers, is a manufacturing centre of some importance, and its wide, beautifully paved, flower bordered and shaded streets and numerous fine residences indicate a considerable population of highly cultivated people. As is usual, the Temple is the most attractive feature of the town. Its white, sculptured walls and lofty golden dome, on which glows the many rayed emblem of Ento's religion, stands out in bold relief against the background of the verdure covered slope at whose foot it is built. In the large building to the right of the temple is a fine library, and to the right of it is the town school, to which at this moment a large number of children are hastening; not with the noisy hilarity of youths of our Planet, but with the gravity of their elders. It is a pathetic feature of Ento child life which we will hope may ere long disappear.

Why do not we in this region see any Tûzamos? For the same reason that on our Planet a time will arrive when, as on Ento, railways, in certain localities, will be impracticable. You have been informed that, in certain regions of this planet, to a considerable depth, the soil is friable and as porous as a sponge, rendering it too unstable for a Tûzạmo roadbed, which the spring floods undermine and render unsafe for transportation. It is only where the soil is coherent that Tûzạmo lines are practicable. Of course, as Air Transports can go anywhere over the Planet, for many purposes they are preferable to land or water transportation.

Yonder is a fruit laden vessel drawing to its mooring at the wharf. We will descend so that you and our lad may examine the crates and baskets piled high with the luscious fruits of the various countries. Observe how each variety of fruit is surrounded by its own peculiar aura, which mortals term aroma. It is the vital principle or Spirit essence of the fruit, and is the portion of which Spirits partake, and I can assure you that an indulgence in this direction is never followed by a fit of indigestion. You may believe my assertion that the aura of animal foods attracts Spirits of gross appetites, and the feasters at meat laden boards ever have guests they little dream of entertaining, and the drinker of intoxicants hobnobs with boon companions for whom he unwittingly pays the score.

While on this subject I shall tell you another fact. In all households there is a certain fluidic condition originating in the emanations of the persons composing the family, and also from the emanations of the foods partaken of by the family, and of visitors who in a slight measure contribute to the condition. So sublimated is this fluid that, as a rule, only discarnated Spirits fully perceive it, yet there are instances where it is so decided, so perceptible, that, to a degree, visitors unconsciously are influenced by it, and according as this fluid is Spiritualized or sensualized, will be the class of persons attracted by it. Hereafter, upon entering different homes, observe your sensations, and soon you will recognize the meaning of this statement.

No, animal food does not necessarily debase Spirituality; yet I would not advise you or any one to partake of it. Comparatively few persons are positive enough to repel unseen, uninvited guests, but only decided positives have any assurance that they are not entertaining to their hurt, guests whose mere proximity is a menace. But enough of

this, for I do not feel quite certain that this information is not somewhat premature, but let it pass.

Now we will resume our journey. Yes, the generally levelled surface of these Equatorial lands precludes much variety or picturesqueness of scenery. We now have reached the southern confine of the Province of Vohûaka, and the river curves a little toward the southwest, rushing through this rift in the mountain, which is known as Yoidas hûa (bow shaped). Below us, in the angle formed by the mountain and the river, is the capital city of Vohûaka, which is known as Endoinaa Tylû (City of Bridges), and aptly it might be termed the Venice of Ento. To my mind it is a very beautiful and unique city. Gentola, what do you think of it?

GENTOLA—It also impresses me as being a very beautiful city. Through nearly all of the streets are canals spanned at intervals by handsome bridges, so ornamental, so apparently unsubstantial, that it seems surprising that they sustain the weight of the numerous vehicles and multitudes of people passing over them. The margins of the canals are lined with great palmlike trees, whose leaves are in incessant motion, and as the pretty, passenger laden and other boats glide along under their rustling branches they seem to be whispering to each other. And, dear me, see those lovely, lovely flowers, growing all along the margins of the Waterways, their rich, glossy green leaves and great snowy blooms trailing down the walls and onto the water, where they rest like enthroned Queens of the flower world. Yes, I perceive their aura, and how wonderful it is. Please take me nearer, so that I may see them more clearly. Genessano, you are a flower lover, will not you tell us something concerning these beauties?

GENESSANO—This is the rodel, the beauteous flower whose delicate perfume is considered far more exquisite

than that of any other of the many fragrant blooms of Ento. With fervent prayers to Andûmaṇa's Messengers that, through loving deeds and duties fulfilled, its life may be made as beautiful as is the heart of the rodel, its unfolding buds are placed in the hands of the newly created infant. Bridal and other special ceremonies are graced by its peerless loveliness, and its snowy blooms cover from tear dimmed eyes the pallid faces of the beloved dead. Also it symbolizes Life and Death. In early morning its opening chalices turn their hearts toward Andûmaṇa's rising abode, their sweet fragrance ascending as an Offering to Him Who is the Source of all life. At close of day its white petals fold themselves over its golden heart and it sleeps the sleep of death, for it blooms but a day, ere its sweet life ends. Look into its heart and you will see a golden representation of the shining rays surrounding Andûmaṇa's glorious abode, hence it is regarded as a Divine Symbol, and in a sense it is idolized, or perhaps I should say reverenced as being possessed of Sacred qualities. Where nature has not provided suitable conditions for its growth it is artificially cultivated; besides, the matured buds are shipped all over the Planet, so that no occasion need lack the office of the Sacred flower.

Gentola—Many thanks for your interesting information. To me all flowers are more or less beautiful; these are especially so. What immense leaves and how oddly pretty their frilled edges are, and they stand up in a rim all around the—— Oh, my, Bernard, look at that droll little creature blinking at us from that large leaf. What is it, De L'Ester?

De L'Ester—If you should come across one of its kind on Earth probably you would call it a frog. Genessano may have another name for it. Brillo? That is rather a nice name for the comical looking creature. Ah, there it

goes headforemost into the water, and now may be relating to its comrades its narrow escape from the clutches of some strange looking beings. Observe how substantially these canals are walled. The masonry is about six feet thick and impenetrable by water, and at intervals spaces are arranged for the growing of rodels and other plants of an aquatic nature. The Entoans, universally, are flower lovers; so, in your next Re-embodiment, you will find other inducements than grapes to tempt you to become an Entoan. We will ascend a little so that we may command a better view of the city. Yes, the scene is very attractive. The canals are alive with passing boats, and overhead are Transports coming or going.

You have observed the immense basin wherein a number of large river vessels await their turn to load or unload their freight. Those numerous small, heavily laden boats are the carriers to or distributors for the large vessels which, of course, could not navigate the canals. An admirable feature of Entoan cities is the absence of avoidable noises, haste and confusion. Always the people work in harmony, each respecting the rights of their neighbors, and all intent upon doing their duty, thus honoring their calling and themselves. Back of their harmonious relations with each other is the intelligent force of a Spiritually evolved people, expressing itself in elevated thoughts and aims, and in the beautiful in art, architecture, industry and thrift, which ever are the concomitants of properly adjusted social relations and of an intelligent sense of duty. The Entoans consider idleness so utterly at variance with right conduct as to be disgraceful and not at all permissible, save in cases of disability. Although they never have heard that Satan finds mischief for idle hands to do, they have learned that idleness is the begetter of all manner of social corruption, so, sternly it is frowned out of

Ento's code of ethics. What is known on our planet as the social evil, which, indeed, is a condition of undevelopment on a level with mere animalism, long, long ago, through their ever increasing Spirituality and consequent refinement, was, by the Entoans, outgrown. Even by persons least observant of social niceties, strictest chastity is practiced. Yes, Ento's religion demands chaste conduct; but, aside from that, the Entoans have evolved beyond mere animalism. Idleness is a vestige of barbarism, and inevitably it begets vicious tendencies and vicious abuses of natural functions; hence it is all important that the lawmakers of a people shall not only recognize the importance of this fact, but that also they shall in themselves furnish fine examples of honesty, industry, chastity and temperate living, which, alas, generally they do not. Our acquaintance with the peoples of various Planets affords us wide opportunities for observation of their modes of thought and habits, and wherever we have found degradation of the sacred function of procreation, we have found a corresponding lack of Spirituality, and of all ideals constituting the basis of true civilization, which invariably is the reflection of the degree of Spirituality of peoples who never are truly civilized until they recognize that the human body is a temple for the indwelling of the holy Spirit, the God-man.

Now we must turn our attention elsewhere. It will not, I think, be amiss to devote a short time to an investigation of yonder mercantile establishment, so that you may compare it with those of—well, of your city of St. Louis. You perceive that the structure is seven stories in height, and its frontage is quite two hundred feet, its depth about the same. Enter without hesitation. You are not yet quite accustomed to the fact of your invisibility. Including the interiors the entire structure is of stone and

various metals, rendering it fireproof. Those elevators, swiftly carrying patrons to the various floors, also are entirely of metal. Yes, the lightweight metal metszû.

These plant spaces surrounding the fountains are quite attractive, and the fountains themselves are exquisite in design and execution. I imagine that they are intended to serve the double purposes of ornamentation and of cooling the heated atmosphere. Observe this one. In the centre of the basin, on an ornate pedestal, is poised the graceful form of a lovely, smiling girl, holding in her arms and outreaching hands a mass of blown rodels and buds, whose long, slender stems and frilled leaves seem to float on the water. From the hearts of the full blown flowers jets of crystal water are thrown nearly to the lofty ceiling, thence falling in silvery spray over the upturned face of the girl and her armful of rodel blooms. The rim of the marble basin is a composition of rodel blooms and foliage, as perfect of execution as is the marble form of the girl or the lifelike blooms she holds in her arms. Here is another basin in which is a great white marble vase filled with growing aquatic plants and grasses. Around its rim, at intervals, are sculptured water fowls from whose bills fine jets of water are thrown upward, falling downward into the vase and basin like a gentle shower of rain.

There are four fountains, and the basin of the next one is shaped like a shallow fluted shell, in which is a group of semi-human, semi-fishlike creatures of a mythical character. Oh, yes, the Entoans, like all other peoples, have their myths. Genessano may enlighten us as to the meaning of these nondescript creatures, whose present occupation is throwing a bewildering number of tiny streams of water in such a fashion as to partly conceal their lovely faces and fishlike forms.

Genessano—It is a very ancient story, and reckoned something more than a myth, that once in a remote time a mother and her three children fled from one who sought to destroy her and them. Being closely pursued, she cried to the Gods for succor, and with her children sprang into Indoloisa. The Deific Ones, compassionating her and her children, metamorphosed her and them in such a manner that easily they eluded their pursuer, who, in his fury, still sought for them, but the avenging Gods raised such a tempestuous storm that quickly he and his followers were destroyed. I recall that during my childhood, when storms swept over Indoloisa's bosom and the moaning winds sounded like wails of distress, it was a common saying, "Ah, Rinahdo, the cruel one, pursues Noyna a Vonna and her children," and our mother would shelter in her loving arms her two timorous boys. This group commemorating the legend is, of course, purely fanciful, and the smiling mother and her laughing children are very unlike what my childish fancy used to conjure into something terrifying. This fourth fountain also illustrates a mythical legend, but it is not so regarded by my people.

In the centre of this beautiful flower rimmed basin is a mass of large leaves of a heart shaped growth. Upspringing from them is a long and strong stem, bearing two great, many petalled flowers, from whose hearts are rising with outspread wings, two softly plumaged birds, each one carrying in its beak a bud just bursting into bloom. Our Sacred Writings declare that out of Himself Andûmana created and caused to come forth from the buds the infant progenitors of Ento's children. That at His command the Gods so assiduously cared for the infants, that with miraculous quickness they grew to maturity, and in time their offspring peopled Ento. Since most ancient

times this myth has been perpetuated in sculpture, painting and in religious ceremonies.

De L'Ester—This story of the origin of the Ento human is no more absurd or illogical than are legends of the same nature of peoples of other planets, who cling to senseless superstitions because they are yet too immature to perceive the truth.

Now, Gentola, you will speak of whatever may interest you.

Gentola—Where everything is interesting it is difficult to choose, but certainly this great structure is worthy of notice. The roof is composed of four great domes, filled in with plates of glass, so transparent as to not obstruct the light, which falls through shades so adjusted as to permit the sunlight to fall only on the groups of plants and fountains. To me the whole interior, including the displays of the various wares, appears very admirable. As we pass from one department to another I scarcely can realize that we are not in some similar establishment on Earth. Here are textile goods whose coloring, weave, designs and quality equal, if they do not surpass, any fabrics I ever have seen. After all you have said to me relating to the universality of substance, the homogeneity of the mind of man and of the natural and inevitable results of certain universal laws, perhaps I should not express surprise to find here silks, satins, velvets and other fabrics very like those of our own Planet. Here, too, are woolens of a great variety of weaves and colorings, but I do not see any black goods of any kind.

Genessano—To the Entoans black suggests darkness, for which they entertain a positive aversion, and darkness suggests death, the ever present terror of their lives. Black, the symbol of death, is never worn or used in any avoidable manner. You may not have observed that in the

homes of the people lights ever are shining. Light being the symbol of life, on every home altar a light burns perpetually.

GENTOLA—As I have been on Ento but twice during the night I had not noticed the custom. A dread of darkness may to some appear rather childish, but I can sympathize with the Entoans, for I have an intense dislike for darkness. In the absence of light, I cannot locate myself. I feel as though I were drifting through illimitable space, and the sensation is excessively disagreeable. De L'Ester, can you explain this mental condition?

DE L'ESTER—Not now. I merely will say that you lack what phrenologists term locality, which will account for the fact that always you are getting lost.

GENTOLA—That is true. At present I am lost in admiration of the very attractive garments worn by Ento men and women. I know that I never again will desire to wear the close fitting, ungraceful clothing I always have worn. See that stately woman whose inner robe outlines her superb form, yet is modesty itself, and the over garment, loose, but extremely graceful of cut, has such an air of distinction that it seems to me any change would detract from its beauty. Oh, yes, indeed, I greatly admire the manner in which the Ento women wear their abundant waved or curled hair. The fillet is far prettier than any millinery creation.

Dear me, what exquisite laces. As delicate as gossamer and of such lovely designs. I profoundly admire fine laces, and am a fair judge of their qualities, especially handmade laces, and these in texture, designs and workmanship are as fine and beautiful as any I ever have seen. Here, too, is a display of embroidery, which is surpassingly lovely. I perceive that in their production gold, silver and silk threads in a great variety of colors are com-

bined harmoniously and most artistically, and here are bands in which the flowers are simulated by minute stones closely imitating the natural blooms. Yes, frequently I have observed robes of both men and women bordered and trimmed with such embroidery, and—no, it does not make the men appear effeminate, quite the contrary. I cannot attempt a detailed description of this adjoining department, devoted to an endless array of articles for the toilet. Should I do so, certainly my Earth friends would laugh at such an exhibition of my vivid imagination. Quite as certainly I would not find fault with their incredulity. I, however, will say that I find here combs, brushes, manicure implements, perfumes, soaps and an endless array of articles whose uses I only can guess at. Could some of our Earth folk walk into this establishment, which they would term a department store, they, like myself, would find themselves amazed, not so much by the strangeness, as by the familiar appearance of a thousand and more articles.

De L'Ester—Do not forget that in the universe there is but *One Mind* which *must* everywhere express itself harmoniously, and you will cease to marvel at many things.

Ah, George is experimenting and Genessano looks on with curious interest. *Mon ami,* what are you attempting?

George—I am trying to find out if any of these salespeople are Sensitives. Ah, my gentle sir, as you look about you seeking to learn who has spoken to you, your dreamy eyes are opening wide with surprise. Genessano, through Gentola, address him. I fancy that he does not understand English.

Gentola—Emano, raûdossa illûma voi hûa. Veiha istan finostû tsoina.

George—He grows alarmed, but stands in an attitude of intense attention.

GENTOLA—Oûna ûfan yoidas ēmano. Info oovistû.

GEORGE—Now he is thoroughly alarmed and rushes away, exclaiming, "Zēmos, Zēmos, dēlûsa ilmo evantos." His comrades and the people stare and question as to the cause of his alarm, and two young men have gone after him, evidently thinking him attacked with sudden illness. Very certainly Ento possesses many Sensitives, and when the Spirit Worlds shall have succeeded in changing the positive conditions surrounding them they will become amenable to Spirit Control. What did Genessano prompt you to say to the youth? In effect you remarked, "Friend, the weather is fine." Then you asked, "Do you hear what I say?" Then you added, "Be not alarmed. Info oovistû." Evidently he did not heed your advice, and certainly he does not desire further acquaintance with you, for he cried to Zēmos, a god, to protect him. The experiment being concluded, I shall not further interrupt you.

DE L'ESTER—Of course it is not practicable for you to give a detailed description of the contents of this establishment or of the structure itself, which is a fine example of its kind, but when the time shall have arrived for you to compile for publication our somewhat imperfect manuscript, under my control you will arrange it, and then you will recall all that you have seen, heard or experienced during your journeys to Ento, and it may be worth while to describe to some competent architect the style, including interior arrangements, of this and of other structures you have observed. Being within the equatorial belt, you may imagine that artificial heat is not required; but, in this latitude at times the temperature falls so low as to be uncomfortably cool; hence this electrical appliance for heating.

Our clairaudient friend, wearing an abashed and nerv-

ous air, is returning. Be at peace, gentle souled one, for at present we will not further disturb you.

Gentola, you gaze longingly at those lovely laces. I wish it might be possible for you to bear with you to Earth such a pretty memento of your visit to Endoinaa Tylû. George, what is next on the programme?

George—Gentola, in this city there is a library which save for one in Dao, equals any other of Ento, and now we will afford you and Bernard a view of it.

Gentola—I have meant to ask you to show me a library, but always the time at our disposal is so fully occupied.

De L'Ester—Come, then, for the hours are flying and we cannot much longer hold you. Allow me to assist you. This large edifice contains treasures in books and various objects of value, but I do not greatly admire its style of architecture, still it is a grandly imposing structure and well adapted to its purposes. Those fine statues over the main portico are representations of certain of Ento's authors, and you will observe that those columns supporting the portico and them are in style nearly as purely Doric as any you may find on our Planet. They offer another illustration of the universality of form ideals. The main entrance, though severely plain, is very imposing. We will enter it and view the interior. You perceive that the roof is a series of four domes through which the interior is lighted, ventilation being secured through a scientific mechanism which thoroughly serves its purpose. Also you perceive that five galleries encircle the interior, and that the walls are fitted with glass inclosed shelves, which are filled with books, largely bound in a material similar to papier-mache, which its manufacturers know how to render flexible, and indestructible by insects. Others are bound in leather of a very fine quality. No, cloth bindings are not at all

used, the Entoans being of the opinion that books worth preserving are worthy of meritorious covers.

On this table is a large open book. Examine the leaves, and you will see that they are of an excellent quality of paper, resembling parchment. Its texture is very close, and it is almost as thin as tissue paper, yet it is quite opaque. As Zenestạ is absent, you, Genessano, will tell us something concerning the language of this book.

Genessano—Gentolạ, you have been informed that on Ento one language universally is spoken. True, there are other languages and dialects which, on occasions, are both spoken and written, but practically Avûnassạ is the language of Ento. By Spirits of your and other planetary Spirit Spheres I have been informed that they find it a singularly elegant and easily learned language. The alphabetical letters are not complex, and during many centuries Ento's scholars have made a study of simplifying the language. Did you understand Avûnassạ you would perceive that through terminal letters and accentuation a limited range of words serves for a wide range of expression. No, this book is not Avûnassạ, but Vạạmû, the language of a southern race, of a period preceding the establishment of Ento's religion. You perceive that the letters or rather the characters, are quite unlike those of the Avûnassạ alphabet. Our friend, Poole, is studying Avûnassạ, and should you so desire, he may draw the alphabet for you. Yes, I am his Instructor and find him an apt pupil.

Our father, who, during his mortal existence, was a learned man, owned a volume of this rare work, and through him Inidorạ and I became a little acquainted with the Vạạmû language and the contents of this book, which treats of the sciences of eighty Ento centuries ago. As the lesser is contained in the greater, so the accumulated

knowledge of one era contains the germs which in after times unfold their potencies. Thus the sciences as understood in the days of Dylos Ra̤ûmo, the author of this book, were the germs of achievements of the past and present, which you have learned are in many directions of a high degree of excellence.

I am told that your word paper signifies the same as our word billosa̤, which largely is the product of a fibrous plant known as ekētos, which blooms prettily, producing large seed pods containing a white, silken fibre, which is utilized, not alone in the manufacture of billosa̤ but also for the production of textile fabrics, some of which you recently have been admiring. Does this scene impress you agreeably?

Gentola—Certainly; this is a large and beautifully arranged library, and what numbers of people are coming, going, or entering the adjoining room. A reading room? Yes, I should like to look into it. Why, it is quite crowded with men and women, all intently perusing books, papers and publications which wear a very familiar appearance; so familiar indeed as to nearly make me doubt the evidence of my own eyes. De L'Ester, please ask Genessano if the Entoans possess a literature corresponding with what we term romances.

Genessano—Indeed, yes, and it constitutes a considerable portion of Ento's literature. One story, which was based upon actual occurrences, Inidora̤ and I used to read with profound emotion, and when this mission shall have culminated, and you may find leisure and inclination to hear it, I will relate what De L'Ester may translate into your language, and you may name it "A Romance of Ento."

Gentola—I am sure that I shall be even more pleased to hear it than you can be in relating it.

GEORGE—Yonder is another clairaudient Sensitive, the youth robed in blue, who apparently is seeking for some special book.

DE L'ESTER—Yes, and he also is somewhat clairvoyant. Gentola, he may be able to perceive or to hear you. Stand near him and follow my dictation.

GENTOLA—Voian ēlos toya ēmano?

ENTOAN—Efon ista voian—— Ah, Andûmana kētoivan froya——

DE L'ESTER—Come away, come away, Gentola, the man is scared out of his wits, and has fallen in a swoon. What a commotion. Employees and visitors hasten to his assistance, expressing much concern and surprise. What a pity that he is such a nervous and timid person. Ah, he is reviving and looking about him in an apprehensive manner, and every one is plying him with questions. Genessano, what is he saying? He speaks in such an excited and rapid manner that I cannot follow him.

GENESSANO—He says: "I was seeking for a copy of Brohûû Lûitszen, when I thought some one inquired as to what I searched for. I was about to reply, 'I am searching for Brohûû Lûitszen,' when I felt impelled to turn my gaze in the direction of the voice, and I call the Gods to witness that I thought I saw a strange woman, unlike any I ever have beheld. It was not that her appearance was forbidding, but there was in her face or form or expression that which I cannot explain or describe, and in an instant I was so overawed that I lost consciousness. I am ashamed of my weakness for, of course, it was a freak of my imagination." They ask him how the woman was clothed, and he replies that she was very singularly clothed, but that really he cannot describe her garments. He also says that he and his auditors have heard the strange stories relating to Prince Dano and some of his friends, and he

prays the Gods that he may not find himself similarly afflicted. Now he says, "I feel myself quite restored, and am convinced that the seizure was due to an overtaxed brain, for lately I have been too studious and must desist from such imprudence." Although the youth assumes a careless air, it is very apparent that he is ill at ease, and his fellow employees and visitors to the library express concern over what has occurred. From their conversation it is evident that the experiences of Dano, Lēta, Favēon and other Sensitives have gained wide publicity, and from their peculiar nature are exciting attention and greater unrest in the minds of Ento's sorrowful peoples. A favorable omen, friends, a favorable omen of the swiftly coming dawn of the new religion, and as the day draws near I scarcely can restrain my impatience.

De L'Ester—As little can we, but the hours are swiftly flying and well may our hopes rise high, for surely, surely the light is penetrating the Spiritual consciousness of many of Ento's children.

Gentola, we cannot attempt even a limited description of the vast collection of books, manuscripts and many curious objects. You must content yourself through storing up memories of many things which in coming years you may recall with pleasure to yourself and possibly to others.

Gentola—I wish that I might retain memories of all that I experience during these journeys to Ento, but always when I try to recall scenes and the appearance of peoples and places it is like attempting to revive illy remembered dreams. Now I gaze on this great library, on these magnificently beautiful marbles, bronzes and many lovely and interesting objects and I know that when I shall have returned to Earth it all will appear as "the baseless fabric of a vision."

De L'Ester—You cannot retain memories of your Ento experiences because your subconscious Self or Ego is too deeply submerged to be in conscious rapport with your animal or Soul Self, which receives negative imprints, which I promise you shall in time be developed into memory pictures as vivid as are these realities. From the inception of our Mission we have known that in your normal state you would not remember your Ento experiences; hence the necessity of an automatic record of them. Yes, I assure you that our expectation of your efficiency in this undertaking has been more than fulfilled and we promise you that the future shall not disappoint you. You yet are only on the verge of surprising experiences; soon your Spirit senses will be greatly quickened and then your work will be made plain to you. Ento is but one of the Planets of space which, with us, you may visit, should you so elect, but of this we will speak later on.

Friends, we yet have an hour at our disposal; how shall we best apply it?

Genessano—I suggest that as Gentola and Bernard have seen but little of Ento home life they shall be afforded a view of the interior of some residence.

De L'Ester—A good suggestion, Genessano, and we will ask you to select the residence.

Genessano—Then we will visit yonder massive and spacious dwelling just beyond the sun-crowned column. Observe that its architecture is not modern, neither is it of a very remote period. It may have been erected two centuries ago of our time. Its massive stone foundation and stone walls carried to the height of three stories show no evidences of disintegration, and around the doors and windows the finely executed sculpture appears as perfectly preserved as though chiselled recently. About the handsome structure the spacious lawn is abloom with a variety

of flowering shrubs and plants and doubtless we will find the interior of the home equally as attractive. We will enter and ascertain. This wide, central hallway and the fine staircases are of Ento's rose tinted woods, and the mosaic floor, rugs, tapestries, statuary and decorative features are in every way admirable. Gentola, I have not yet experienced the pleasure of viewing the cities and homes of your Planet, but ere long I may be afforded the opportunity of comparing them with the cities and homes of Ento.

De L'Ester—It may add to the sum of your information, but it will not add to your happiness to view some features of Earth's cities and homes. Some of these friends and I have viewed the best and the worst of them, and I assure you that the contrast between the sumptuous homes of the rich and the squalid homes of the poor is very saddening.

On our Planet this residence with its beautiful appointments would be considered exceptionally luxurious, on Ento such homes are the rule not the exception. We will enter the apartment on the left, and you, Gentola, will describe it.

Gentola—We are in a very spacious room, through whose large alcoved windows one obtains a fine view of the lawn with its great beds of blooming plants and a lovely fountain throwing jets of sparkling water high into the air. The room is panelled in rose colored woods which rise to the ceiling and curve to its centre, meeting under a great cluster of carved foliage and rodel blooms. In the hearts of the rodels, which are of exaggerated size, are crystal bulbs, and I wish I might understand Ento's system of electric lighting, which is so unlike that of Earth. The floor is a mosaic of a very delicate rose tinted field, with shaded sprays of rose colored flowers scattered over

it, and the wide border is of shades of rose colored foliage, grasses and flowers. The effect is delicate, very unique, and I think extremely pretty. In the centre of the apartment is a fountain, whose large basin is of white marble, veined with palest rose. It is in the form of a full blown rodel, and from its heart, tiny jets of water are thrown upward, striking a peculiar arrangement of crystal cups, producing soft musical sounds similar to the notes of a music box. All about the apartment are handsome divans, chairs and tables, on the latter are books, papers and other reading matter. There are swings and hammocks, and in the further one reclines a young girl with flowing dusky hair, olive-hued skin, lovely features, dark large, luminous eyes, full scarlet lips, through which her teeth gleam like pearls, and a form of perfect proportions. To me the eyes of the Entoans are their most noticeable feature. They are so large, so luminous, but always I see in them a sort of brooding expression as though in their depths lies some sorrowful memory.

Surely, yonder youthful looking woman near the window is not the mother of all those children, four of whom are swimming or playing in the basin of the fountain; three are swinging, and the two smaller ones are playing at her feet. Near her, reclining on a pretty wicker lounge, a fine looking man of apparently middle age reads aloud from a book which seems to greatly interest them, and now an aged man and woman, whom the children hail with delight, are entering the room, and the man and woman hasten forward, and as they lead them to seats, they affectionately welcome them and speak to them in gentle, solicitous tones. Now quite a youthful man and woman approach, and the two younger children scramble to their feet, and hasten to the arms outstretched to receive them. The man swings the older child to his shoulder, and the wo-

man takes up the younger one who is little more than a baby, and turns to salute a beautiful, but sad faced young woman, who quietly and alone enters the room where all with much tenderness of manner greet her, and an attendant quickly robes the children playing in the basin of the fountain, who hasten to her and fondly cluster about her. Allow me to be silent, while Genessano shall explain the relationship of these persons.

Genessano—From their conversation I learn that the woman who entered alone recently has been widowed, and that she is the mother of the four children grouped about her. Her robe is not so much a badge of mourning as it is an indication of her widowhood. Only widows wear this peculiar shade of hinifro (yellow). The young girl in the hammock, the widow and the father of the other five children are the son and daughters of the middle aged couple, and the aged pair are the father and mother of the middle aged man, and all reside in this spacious home, of which this living room is a feature common to Ento.

De L'Ester—Another feature is about to be added to the already attractive scene, for here are a number of attendants bearing trays laden with delicacies and fruits, to be served for the family luncheon. The hour has expired, and after a hasty survey of other apartments of the residence, we must bid adieu to it and to Endoinas. At a low altitude we still will follow the course of the river, which from this point flows in a southwestward direction, and soon we will arrive at Hom-arû, (City of Palms), a city situated very near the line of the equator. It is on the west bank of the river which forms a boundary between the provinces of Vohûaka and Hamûyen, where we will meet a Messenger from Dao, who will inform us of the precise condition of Valloa. The purport of the message will determine our movements of the near future. George,

pause for a moment that Gentola and Bernard may again view this city of bridges. Is not it quite attractive?

GENTOLA—It is more than attractive, it is a view so impressively beautiful that one is not likely to forget it. You, who have seen the great cities of Earth, those aggregations of magnificence and squalor, will understand how my son and I are impressed and surprised by the beauty, thrift and cleanliness of the cities and towns of Ento. As I gaze in all directions the scene impresses me with a sense of unreality, much as though I were beholding the creation of a mirage. The humid, hazy atmosphere lends a sort of indistinctness to the far reaches of the country, where various kinds of water-craft are passing along canals and the larger Waterways; while below us the streets and bridges are alive with the movement of people and vehicles, and, De L'Ester, I observe several animals running about the streets or lying on porches; what are they?

DE L'ESTER—Do not you remember Fenēto, in Giant's dwelling? Well, those animals are Fenēto's kindred, and a naturalist would inform us that they belong to the feline family, which they do. No, on Ento there are no animals even similar to our wolf or its kindred. Indeed, on Ento, nearly all savage life forms have disappeared, and, in time, such forms will disappear from our planet. It is a fact that on all planets evolved to the Spiritualized man period, in proportion as humanity advances, the coarser life forms recede; for it is a law of nature that, as the Spiritual atmosphere of Planets increases in quality and quantity, through lack of proper vital sustenance, coarser life forms perish. Were the lion, tiger, bear and other savage animals of our Planet left unmolested, of necessity, in time, they would cease to exist. The activities of generation demand specific conditions, and Ento no longer offers conditions favorable to the generation of savage life forms.

Yes, domesticity of certain animals enables them to for a time ward off the day of their doom, but it is only delayed. Have you observed those lofty Light Towers?

GENTOLA—Yes, and when at night they are ablaze, the scene must be beautiful. Some time, like you, I may be free to go where I will. Then I may come to Ento to view all the wonders we now have not time to even glance at. You all are most patient with my dear son and me, and I think that you know that we appreciate all your goodness to us.

DE L'ESTER—Progress, spiritually, comes only to those *who stand and serve.* You partly comprehend our present service of love, but you do not at all comprehend your service of a coming time, which to a greater degree will make us your debtors, even as we now are. Now we will continue our journey.

BERNARD—Mother, dear, rest your hand on my shoulder. No, it does not hinder me, and it is so pleasant to feel your touch.

GENTOLA—You dear boy, I shall be glad to do so.

BERNARD—What do you imagine the folks at home would think could they see you and me with this large Band of Spirits passing through the air?

GENTOLA—Dear me, I cannot imagine what they would think, but I suspect that they would think us in danger of an awful fall. De L'Ester, at what altitude are we?

DE L'ESTER—About one English mile above the surface of Ento, and we are moving rather slowly so that you may obtain a good view of the river and its shipping, of the irrigated country and its many towns, villages and fine suburban estates. The town we are nearing offers a rather pretty view. Through the arrival and departure of those great vessels its commodious shipping basin presents quite an animated appearance. Being a distributing centre it

possesses a handsome Air Transport Station which adds to its importance.

It is near high noon and the chime of yonder sun-crowned temple dome is softly pealing, and men, women and children hasten to the midday service. Were we not so pressed for time we might witness it, but we must pass on. Gentola, direct your gaze toward those low-lying, grayish clouds, for soon, in that direction, you will behold the light towers and golden domes of Hom-arû Tylû, where Sylvian, the messenger from Dao, will meet us. She is a relative of the sick girl, Valloa, being an aunt on the maternal side. She and the Spirit mother of Valloa, are in constant attendance, sustaining and strengthening her so as to as far as possible prolong her mortal existence. Why do they desire to prolong her mortal existence? For the reason that she is one of the principal instruments through whom is to come to Ento the priceless knowledge of a continuity of existence. Then each added day of her mortal experience more fully unfolds her Spirit senses, thus better fitting her not only for our purpose but for her entrance into Ento's Spirit World.

Including the human, the stages of animal existences find correspondences in the vegetable kingdom. First, the germination of the sown seed, followed by growth and the unfolding of the infolded bud into the full blown flower; then the ripening of the seed and the harvesting. Humans who pass from mortal existence ere the culmination of corresponding stages of growth and maturity, lack, so to say, *ripeness,* and upon entering the Spirit World they are at such a disadvantage that they find it necessary to again return into mortal environments where, through association with mortals, they may acquire growth and experience. The spirit friends of Valloa, understanding

this Law, will, for as long as may be possible, hold her in her physical body.

The low-lying clouds have drifted away, and yonder amid a sea of verdure is Hom-arû Tylû (city of Palms), where, in a certain park, our friend, Sylvian, will meet us. It is now beneath us, and we will descend to the Palm fountain. Is not this a peculiar conceit?

GENTOLA—Very, and as pretty as it is peculiar. Instead of the usual human, animal or fanciful composition, is this great metallic palmlike tree. Bernard, see how from that central cluster of upright leaves the water is thrown into the air from whence in silvery spray it falls upon the luxuriant foliage, from which, in a copious shower, it rains into the basin. Really, I think it almost the prettiest of the many fountains I have seen on Ento. In form and coloring both tree and foliage are true to nature. I wonder how the color effects are produced?

DE L'ESTER—Genessano says that the coloring is effected through a process of enamelling which resists corrosion. He also says—— Ah, Sylvian approaches.

SYLVIAN—Efon fiestēmos, ēmanos. (I greet you kindly, friends.)

GENESSANO—Onos ṭą fiestēmosąą, Sylvian. (We as kindly greet you, Sylvian.)

DE L'ESTER—Gentolą, I shall serve as interpreter between Sylvian, yourself and Bernard, who yet but slightly understands the Ento language. Emaną Sylvian, this is Gentolą, of whom you have heard, and this is her son, Bernard, who recently passed from the mortal to our side of life.

SYLVIAN—Only as a matter of courtesy need I be presented to one whose name to me is as a household word. Gentolą, as I look into your eyes my heart goes out to you in fonder greeting than my lips can utter, for I recall cher-

ished memories of long ago, memories which happily you cannot now recall, but which, at times, like evanescent mist wreaths drift athwart your mental vision. De L'Ester's warning glance deters me else I might grow too reminiscent, which, at this time, would be unwise. Gentola, I cannot express my joy, my gratitude, that across the vast space between Earth and Ento an incarnated spirit has been brought to deliver to Ento's sorrowful children a Message of hope; a Message which shall lift out of an abyss of darkness into effulgent light a people who now with heavy hearts and downcast thoughts ever walk in the shadow of a great fear; for ever, as they courageously smile and strive to forget, they are conscious of the approach of the dread horror death. Gentola, see you not how my people in whom the love element is so evolved as to dominate all other emotions, count all things valueless when compared with the intense affection they bear for their nearest and dearest ones? To them death is the synonym of despair, for when their dear ones pass into the Silence only despair and darkness of mind remain. But our hopes are high for the success of the Mission; for at last through the ceaseless efforts of Spirits of many Spirit Worlds the inner consciousness of the Entoans is being so aroused that in their despair, blindly they are reaching out for relief. More wonderful still, my kinsman, Omanos Fûnha, Osy Hûn, listens with rapt attention as his child Valloa relates her wondrous experiences, which he no longer regards as the vagaries of a diseased brain, but begs her to repeat again and again the story of her beatific visions. Valloa stands upon the threshold of our Spirit Realms, and her Inner senses are so unfolded that she sees and holds converse with her mother, with me and with other Spirits who minister to her. To her father and others about her she conveys messages from her mother, from me and from other Spirits.

To her father she relates incidents known only to himself, and she whispers to him of private affairs, and he marvels at her knowledge and eagerly questions as to the source of her information. So rapidly are his Spiritual Senses unfolding that at any moment they may burst into bloom; then the old, hopeless beliefs will pass into oblivion.

Prince Dano, my young kinsman, who is Valloa's betrothed, scarcely quits her presence, and his heart is heavy with grief, that his beloved one is so near the conclusion of her mortal existence; but with a strength born of the new faith, he cheers and consoles her. Constantly his cry is, "Courage, my Valloa, my own, for thou art not going into the dread, endless Silence, but into a gloriously beautiful world of living, loving ones. I, who for a time must remain on Ento, will ceaselessly proclaim the joyful tidings of continuous existence, and the swiftly fleeting years will pass, and then I shall come to thee, my beloved, mine own forevermore." Spiritually, he sees and hears with phenomenal clearness, and to all about him he earnestly proclaims his absolute faith in the declarations of the strange woman Gentola, and implicitly he relies upon your declarations and promises.

His father, Basto Andûlēsa, who was in despair over what he considered the lost mind of his son, now cherishes Dano's words as though they are the very strength of his life, and Ontellēna, Dano's gentle mother, smiles or weeps as she listens to her son's glowing portrayal of the life that is to be. Thus, Gentola, you perceive that the seed you have sown has germinated and gives promise of a harvest of joy inexpressible.

The hour draws very near when we no longer will be able to hold in her physical form our precious Valloa. When that hour shall arrive we well know that Spirit forces from many Spirit Realms will with you dear and devoted

friends unite in a supreme effort to reveal to Omanos Fûnha and others irrefutable knowledge of the continuity of life, and, Gentola, that which more than all else will hasten the acceptance of the new religion will be the promise and proof of escape from ever impending annihilation, from which Priests and people shrink with ever increasing horror. Unquestioningly the people have been obliged to accept the ancient faith, whose exponents, the Priesthood, have interpreted to fit their own ideas and ends; but, ceaselessly, evolution proceeds, and despite most unfavoring conditions the peoples of Ento now are prepared for the ushering in of a brighter day than ever has dawned upon their consciousness; and, like many others, I scarcely can await the culmination of this momentous event.

Yes, Ento possesses many Sensitives, but hitherto, to a greater degree than now, the aural atmosphere has been so positive as generally to prevent their approach by wholly freed Spirits. Being yet physically embodied, your Spirit body is of a less sublimated character than are those of wholly freed and advanced spirits who are visible only to certain Priests and Priestesses of inner sanctuaries, whose lives are most ascetic and in a sense Spiritualized. When, through the influence of the new religion, the hopeless mental state of the people shall yield to joyful expectation, the aural atmosphere gradually will grow penetrable, and Sensitives whom now we cannot approach will develop into Mediums through whom Spirits will communicate to mortals the glorious truth that their present existence is but a momentary experience of unending life. De L'Ester informs me that now you fully understand the aims of those conducting and assisting in this Mission, which, as you may know, is not an unusual one, for all revelations to mortals are the results of Spirit activities, and all Saviors

are Missionaries Re-embodied for a fixed purpose, which, alas, is not always accomplished.

Valloạ being near the time of her release from her physical body these friends and I have arranged for constant communication between them and the watchers at Dạo. Thus, until summoned thither, they may without further anxious thought, devote every possible moment to your instruction concerning Ento.

With you, Bernard, who stand so silently observant, ere long I shall make it my affair to become acquainted, and with you, Gentoḷạ, I rejoice to renew our friendship of a time when we were co-workers in an undertaking similar to this Mission. When you return to the Spirit side you will comprehend what now I must leave unexplained. Let these embraces assure you and this dear boy that as of yore I am your loving friend, Sylvian Ravvectạ. And now, ēmanos, Info stạ-tivạ Zēnosạạ oovistû. (To the care of the Angelic ones, until we again meet.)

De L'Ester—Gentoḷạ, it is arranged that constantly Sylvian shall be informed as to our movements, and as constantly she will keep us in touch with affairs at Dạo, for in a few days we will be summoned there to share with others the responsibilities of a most momentous occasion. In the meantime we must improve the swiftly fleeting hours. To-day we have held you with us overlong, and now must return you to your home, over which the shadows of twilight are falling.

Bernard—Mother, dear, do not you think Sylvian very gracious and beautiful? Really, I felt quite abashed when she kissed and embraced me.

George—Bernard, your modesty is very commendable. Evidently Sylvian discriminates between men and boys, as she kissed and embraced no one but you and your mother.

Bernard—All right, my British kinsman, for as long as Sylvian may discriminate in that manner I shall be content to remain a boy. But, mother, you have not answered my question.

Gentola—Sylvian is indeed both gracious and beautiful. The rich olive of her complexion is to my taste as much to be admired as are the roses and lilies of fair skinned beauties. On first coming to Ento the stature of the people impressed me rather unpleasantly; indeed, when I met Inidoṛa and Genessạno I imagined them specimens of a race of giants, and was surprised when I learned that they were of the average height of Ento's Oriental and most other races. Sylvian's height is, I should say, quite seven feet, but she is so symmetrically formed that she appears a grandly beautiful woman. Our friends tell me——

De L'Ester—Gentola, positively you must defer further conversation, and I shall take it upon myself to see you safely landed on Earth. Bernard, as your mother is quite exhausted, George and I will bear her home, where ere now she should have arrived.

Gentola—Good-bye, dear son, good-bye until to-morrow.

De L'Ester—Yes, in interstellar space there are countless magnetic currents, each varying from others in their ever onward inconceivable velocity, in never varying directions. This current on which, or rather in which, we are speeding to Earth is not one in which previously you have journeyed, but which has speedily borne us within Earth's atmosphere, and—again you are safe at home, where loving ones will guard you until we meet to-morrow.

Adieu.

CHAPTER XVI.

CONCERNING THE ESKIMOS.

De L'Ester—Madame, we offer you our warmest greetings, and are highly gratified to perceive that a night of profound sleep has quite restored your exhausted vitality. We have felt somewhat solicitous as to the result of yesterday's prolonged stay on Ento, and are delighted that you have not suffered through our imprudence.

Gentola—I retired early and fell asleep immediately. This morning I feel quite restored, and am ready for our starward journey.

De L'Ester—Then at once we will depart for Ento, where in the City of Palms, nearby the palm tree fountain, our friends will meet us. For a reason we shall remain there for perhaps an hour, and Von Humboldt will speak to you in relation to a question you recently asked.

Gentola—Another question to which you kindly may reply, is, do Spirits released from the physical body find their perceptions greatly enlarged?

De L'Ester—Yes, if sufficiently unfolded to realize that they are on the Spirit side, and, alas, myriads of Spirits are not so unfolded. Spirits progressed to an advanced plane of Being, are so in harmony with the Infinite Mind, that they know all relating to that plane, hence, in a sense, are partakers of that mind. But we near Ento, and—yes, yonder swiftly revolving, tiny moons, Entola and Emantola are interesting objects, the more so as they are a terrible

menace to Ento. Why? For the reason that some time, aye, at any time, one and the other will rush onto and rend the bosom of the mother who gave them birth. At another time you will learn more concerning those frisky satellites. Yonder near the fountain, our friends are observing our arrival, and Inez and Bernard are coming to meet us. Hail, hail, bright ones.

Bernard—Mother, dear, it makes me so happy to be by your side.

Gentola—And I, dear son, cannot express my joy that once again your strong arms embrace me. Yes, from afar we saw you and this sweet sister Inez approaching.

De L'Ester—Friends, we greet you all, and hope for favorable word from Dao.

Inez—Within a half hour I have returned from a visit to Valloa. Save that her vital energy gradually decreases, and her Spirit vision grows clearer the situation is unchanged.

De L'Ester—Then while we await—I should say that we shall remain here for an hour, and you, Von Humboldt, kindly will occupy the time by replying to Gentola's question of yesterday.

Von Humboldt—Madame, in replying to your question, relating to a remark of mine, concerning a race of comparatively diminutive Entoans, I shall include other of your unanswered questions. The poles of Planets inclined as are those of Ento and Earth receive comparatively a small amount of solar heat, hence, the crust surrounding the poles of either newly formed Planet, cooled and thickened at an earlier period than did areas nearer their equators. In time the areas known to us as the north and south temperate zones of either Planet became fitted for the germination and habitations of earliest life-forms, which as you are aware first appeared in the tepid

waters of the new worlds. Man, being a warm blooded animal, in early ages on either Planet, his natural habitat was in their warmer divisions, which in the fullness of time became suited for the entertainment of the evolved, Spiritualized human, who through succeeding exigencies of existence, has learned to adjust himself to manifold conditions which may apply to the race under consideration who, since a remote time, have occupied localities extending from the southern limit of Ento's south temperate zone, to near the south pole. Owing to the rigor of the climate, and their occupation of mining, their habitations, like those of all Ento polar peoples, are subterranean and very comfortable and attractive abodes they are. Climatic conditions somewhat incline this race to an indulgence in flesh food, which with the products of all lands, Air Transports abundantly supply them. The summers of Ento's arctic and antarctic circles being, what may be termed, phenomenally mild, in the spring the released waters of the polar regions teem with myriad life forms upon which the diminutive Dạhovạs and their polar neighbors largely subsist. In those antarctic localities are vast deposits of precious and other minerals, and of various gems, all of which find disposition in the marts of the Ento world. Notwithstanding their inhospitable climatic surroundings, the Dạhovạs number some millions of educated, refined persons, whose occupation in no way interferes with their social standing. The fair-skinned, blond-haired, blue-eyed persons whom frequently you have observed were Dạhovạs, who are greatly inclined to travel, the facilities of Air Transportation encouraging them in their desire for change of scene. Their average height is about six feet, and they are a handsome featured and finely proportioned race. The average height of other fair-skinned Ento races is about

six feet ten inches, which is quite one foot less than that of the dark-hued Orientals, of whom our friends, Inidora and Genessano are examples. Yes, it appears singular that, though genial climes invite them elsewhere, humans submit themselves to such inhospitable environments; but, in their affairs force of circumstances and an inclination for certain pursuits or gains are forceful potencies. The natural tendency of the genus homo is away from, not toward, inclement regions, but through upheavals or subsidences of portions of planets, or perhaps through the fortunes of wars, surviving peoples, in opposition to tendencies and desires, may be compelled to submit to the unavoidable.

You have expressed surprise over the absence of social distinctions among the Entoans, who consider labor of whatever kind as elevating. Very properly they regard idleness as a species of crime against the common weal, and only when incapacitated, do either men or women cease to labor either with head or hands. They understand that all well balanced minds require a certain amount of active occupation, and that idleness induces pernicious conduct. One of their aphorisms is, to labor righteously is to emulate the example of the ever active Deific Ones, and I quite agree with them. If instead of the yearly expenditure of millions of money for the maintenance of armies of men engaged in murdering each other, and for the erection and support of prisons, reformatories, almshouses and the like, Earth's several governments would, as does the government of Ento, oblige every able-bodied man and woman to engage in some useful occupation, how quickly would poverty, degradation and discontent disappear and the wealth now worse than wasted would produce great and beneficent public utilities, would erect and maintain majestic institutions for the free education of all peoples,

would supply elevating amusements for the masses, and also would construct and maintain public baths, gymnasiums, excellent roadways, in short, all the admirable features of the civilization of Ento, which yet is but a promise of a higher, grander civilization of a coming time.

No, we have not found any planet overpopulated. When sufficiently evolved, humans elevate the offices of paternity and maternity above the merely animal plane; then children are not inconsiderately begotten. You may not have observed that, in Ento families, seldom are there more than four children; generally there are no more than two.

Yes, certainly, a period will arrive when Earth's peoples will have advanced far beyond their present uncivilized condition. Really civilized peoples do not murder each other, do not in any manner wilfully injure each other. Though one person's opinions may differ from those of another, civilized peoples do not, for that reason, fly at each other's throats. Everywhere civilized peoples do as they wish others to do unto them. So you may perceive that even Earth's most advanced peoples have not wholly emerged from barbarism; no, not even those who pompously profess to follow the precepts of Earth's Divinest Teacher, the meek and lowly Nazarene, have arrived at a clear perception of what constitutes Christian or other civilization, else they, too, would be so meek and lowly as to shrink from attempting to force upon others their very crude beliefs and superstitious observances. Yes, like all freed spirits, I have found occasions to change my views, and to endeavor to outgrow my errors.

Unlooked for occurrences having brought about changes in our programme, for the present we must forego the pleasure of showing you and Bernard certain interesting portions of Ento's South Temperate and Antarctic regions; but we anticipate that this slight mention of some of the

inhabitants of Antarctica may stimulate in you a desire for future exploration in their direction. I yet have some moments I may devote to you.

GENTOLA—Then will you inform me as to the origin of the Eskimos and other polar races of our planet? Are they direct descendants of a primitive ancestry.

VON HUMBOLDT—Neither the Eskimos or other polar peoples are *direct* descendants of primitive man. Of course, all peoples, indirectly, are descendants of early races, whose low, retreating foreheads, misshapen forms and features offered slight promise of evolvement into the shapely humans of to-day. Though the Eskimo is somewhat uncouth of form and feature, compared with primitive man he is a God. Are you aware that when primitive men first essayed to walk erect they used as a means of support and for offense and defense, clubs, which to this day are perpetuated in the staff or walking stick? As the feat of walking erect is accomplished through a series of threatened falls and accomplished recoveries, primitive men do not in a day learn to walk unaided, and from the period when through infoldment of the Divine Spark man becomes a conscious, living soul, until unaided he walks erect, time may be reckoned by ages. Yes, in a sense, all humans are descendants of primitive races, but so far removed from their primitive ancestry, that the fact is unrealizable. No, madame, in no sense is the human related to the anthropoidal races. Through environment and survival of the fittest, all life forms continuously evolve and re-evolve into higher expression, but man alone is capable of becoming Spiritualized. Constantly the positive law of evolution impels all life forms onward and upward toward higher planes of existence; it is quite as true that the little less forceful negative law of degeneracy is a perpetual obstacle and menace to human advancement. By some of Earth's

advanced thinkers these opposing laws are recognized, filling their minds with disquiet and apprehension for those who, besotted by the love of power and luxury, are approaching the line of demarcation between progress and degeneracy.

Madame, the Eskimos and other peoples of Earth's frigid regions are descendants of races once of vast numbers, who, in an early age, inhabited *the then* temperate northern and southern climes; but Earth's crust cooling, thickening and radiating an ever lessening degree of internal heat, its great fiery heart could not perpetually vivify its extremities, and at the poles gradually ice and snow accumulated, the preponderant accumulation being at the North Pole. Slowly, but surely, human and animal races were impelled toward the equator, multiplying prodigiously, and warring upon each other with ferocity indescribable. Your scientists have not yet declared the certain existence of preglacial man, thus my assertion that Earth has experienced two glacial horrors, and that previous to the last one the genus homo was distributed over nearly all portions of the inhabitable globe is not likely to be received as a conclusive statement, which however is a correct one. It also is true that the survivors of the catastrophe were as mariners cast upon unknown shores, for they and other life forms experienced such a redistribution that your ethnologists and naturalists are unable to solve some problems which, on passing to the Spirit side, will be made plain to them. The remote progenitors of the Eskimos and other peoples of the frigid north and south were survivors of the awful calamity which swept out of physical existence entire races of humans and many species of animal and vegetable life. Gradually, through isolation and extreme privations, the descendants of those remote ancestors experienced nearly arrested mental and physical development,

and until comparatively a recent period, they were as lost members of the human family. Through inherited qualities and long usage they are so inured to their wretched condition that to a degree they do not realize its discomforts; but steadily advancing agencies are approaching their lands, and at a not very remote period their *present* inhabitants will have disappeared, and for the same reason that Ento's polar regions are, I may say, well populated, ere long Earth's polar regions will sustain a large number of inhabitants.

Gentola—Sir, I thank you for your replies to my not very coherent questions. You are aware that I have not been permitted to acquire such knowledge as would have unfitted my skeptical mind for the work in which we are engaged, but certainly I do not doubt the correctness of your statements. If the hour has not quite expired I should like to ask——

Von Humboldt—The hour has expired, and a pleasant surprise for you is at hand.

Gentola—Truly, sir, this is a pleasant surprise, and with my heart in my hand I greet you. It has been a long time since you bade us adieu.

Ha-Moufi—Gentola ēmana, though absent in Spirit not so have I been in thought. And you, dear friends, how gladly I exchange with you loving embraces and words of kindliest greeting. You are aware that your movements and events relating to the Mission are known in our and other Spirit Worlds, and anxious hearts and eager eyes hope and watch for the success of the near culmination of the struggle between Spiritual and material forces. I have longed to be with you that I might share with you the preparation for and the anticipation of the approaching Spiritual enlightenment of my people. Scarcely have I been able to restrain my impatience, and only that my duties as

a teacher have fully occupied my time, ere now I would have been with you. Now I rejoice to say that I shall be with you until the culmination of the Mission. But where is Zenestạ Hạo? I had thought to find him with you,

De L'Ester—I am pleased to say that soon he will join us, and also I desire to assure you that in again having you with us, our delight quite equals your own. Continually we have missed your genial presence and engaging conversation; so indeed you are more than welcome. Ere now Zenestạ and Aaron Poole should have arrived; doubtless they soon will appear. You have been informed that in the person of a gentle girl Re-embodied on this Planet Inidorạ has found his other Self. Frequently Genessano visits them and gives favorable reports of their harmonious relations. When we shall be summoned to Dạo Inidorạ, too, will join us.

What can so delay Zenestạ and Poole? Even as I speak of our wingless Angels they are approaching, and as usual are as radiant and joyous as two Seraphs. Ah, you tardy ones, you have completely upset our plans. Through your and Ha-Moufi's simultaneous arrival we had thought to overwhelm Gentolạ.

Poole—Should we offer the whys and wherefores of our late arrival you would not find yourselves edified. So I shall only say that it was unavoidable. Gentolạ, I am delighted to learn that your interest in these journeys from Earth to Ento and still more in our Mission of loving endeavor increases and also I am delighted to perceive that your Psychic Senses are unfolding and that your vital energy is not yet greatly lessened, all of which rejoices all of us. From your dearest ones in our Spirit World I bear to you fondest greetings and measureless love, which, with my own, I express in this embrace. But tell me, my sister,

have you at any time regretted having given yourself to this grand Mission?

Gentola—Indeed no. Not for a moment have I regretted that I have been chosen as an instrument through whom loving Spirits may bring to a sorrowful people the priceless knowledge of the continuity of existence. It is true that such constant association with Spirits who have outgrown the frailties common to the physical plane has not enhanced my enjoyment of mortal existence, in which I find myself so painfully sensitive that I shrink from much that previous to this experience, scarcely, if at all, disturbed me. Still I do not regret having given myself to this service, for through it I have learned that I am my brothers' keeper, and that from this duty neither I or any one can, if they would, escape. Having learned this lesson, I cannot, if I would, escape knowledge of the injustice, cruelty, ignorance and degradation prevailing on our Sorrowful Star, and at thought of it my Soul grows faint. You assure me that through evolution Earth's immature peoples will, as have the Entoans, become elevated in their ideas of right, and I do not doubt it, but in the meantime one must lament the miseries of to-day. Nearly all of Earth's peoples believe more or less in a continuity of existence, in Heaven, Hell or in some unknown condition of rewards and punishments, yet neither that or any other belief prevents them from persecuting and even killing each other. How then is it that possessing neither a belief or a hope of continued existence the Entoans are so far advanced in all that constitutes a high standard of ethics, and is it thought that a knowledge of continuous existence will render them a more just or moral people?

De L'Ester—Observation of the peoples of various Planets, including Earth and Ento, leads us to the conclusion that religious beliefs exert but a very limited influence

upon the inner life and conduct of either individuals or peoples, such limited influence being of a reflex character. Certainly Spiritual ideals are the outgrowth of evolution of individuals, and in a tardier degree of peoples, and are the natural sequences of the unfoldment of the infolded Soul. Morality is not a grace of some mental process, but a Principle inherent in the Soul of man. It is the objective consciousness of subjective righteousness, and when the Soul and the Ego are in harmonious relation each with the other a high moral standard is the result. Spiritual ideals enunciated by such exalted men as Buddha, Jesus, Confucius and others, were, and yet are, in advance of the masses who do not comprehend them, and by some who dimly catch their meaning they serve as ignes fatui with which they mislead the minds of the ignorant. Here and there are those whose Souls are irradiated by the light of the Divine Spirit. These do not kill, or counsel murder of their brethren, neither do they steal, or lie, or indulge in the baser traits of the unevolved human, and in time all of Earth's children will so evolve that gladly they will practice Ento's golden rule, "I will do unto my neighbor as I would have my neighbor do unto me."

No, simply a knowledge of the continuity of existence will not make the Entoans juster or more moral, but it will bring to them happiness immeasurable. They, as it were, now exist within a circle outside of which is nothing. No anticipated renewal of loving ties, no reunion with parents, with children, with consorts or friends. Naught for the dead but perpetual Silence; naught for the living but hopeless longing for the beloved dead, forever lost to sight, to touch, to all but undying memories and to measureless sorrow.

Yes, ancient Ento spirits have informed us that long antecedent to the establishment of their religious system

Ento's various races held various religious beliefs and violent religious differences were of common occurrence. Like the peoples of our own and other planets they created Gods on a level with their evolvement, and loyally fought for their supremacy, but at the time of the establishment of the national religion this chaotic condition was regulated. The creeds of the various sects with their attendant legends, as far as practicable were harmonized and formulated, and thus the Sacred Writings, the Ento Confession of Faith, became the Sacred Law from which there was no appeal. These Sacred Writings contain many admirable lessons, but so inwrought with cruel Commandments, puerile conceptions and chimerical legends, that during later centuries the evolved intelligence of priests and peoples gradually has brought about a tacit disuse of rites and ceremonials once strictly observed. The worst feature of these Sacred Writings is the doctrine of utter annihilation of the Life Principle, inducing in the minds of the people the hopeless attitude of one ever walking in the shadows of death and despair, but having outgrown some of the worst features of their religion the Entoans now are prepared for still larger liberty of thought, and soon they will be released from the bondage of ecclesiastical tyranny. Of course, there are priestly zealots, who as far as they may dare, will oppose the introduction of a new religion, but so overwhelming and universal is the desire for relief from their ever present despair that as thirsty travellers in a barren land eagerly the people will drink of the life giving waters of hope and joy held to their lips by hands of their dear ones whom they had consigned to the Silence. Gentola, you little realize the joy that will fill your Soul when you shall behold the smileless faces of the gentle Entoans irradiated through the consciousness that like a worn garment the dread past has fallen away from them, and that

from glorious Spirit Realms radiant Angels have proclaimed for them life, life, life forevermore, is the heritage of all of Andûmaṇa's children of Ento, and of countless worlds in space.

Nay, Gentolą, not another question, for inevitably soon we will be called to Dąo, so we must improve the hours remaining to us. There are features of this city that would interest you and Bernard but we must defer the pleasure to a more opportune time. I now may say to you that the approaching climax of our Mission will not at all end it, and although it will not be necessary that you shall continuously accompany us, emergencies are likely to arise in which your services will be of vital importance. At such times we may take advantage of your presence on the Planet to observe much that now we cannot even glance at. In pursuance of our plans we will survey other irrigated regions and adjacent waste lands, thus you and Bernard will acquire a general knowledge of a large portion of Ento.

GENTOLA—Do not make too much of my now seeing this or that. I am not over curious and can wait for times that may be more propitious for observing whatever may be instructive or interesting.

DE L'ESTER—It is my opinion that curiosity is not strictly a feminine trait. As for you, you are incurious to a fault. You would have been an admirable Eve.

GENTOLA—I am not so sure of that, but certainly I never would have looked at, much less have listened to such a monstrosity as a talking serpent.

GEORGE—Gentolą, Bernard is resolved to share with me the pleasure of assisting you. Dear boy, you grow so strong that I suspect you soon will oust me altogether.

BERNARD—I wish I were strong enough to assist you unaided, and, mother, dear, soon I shall be.

De L'Ester—If you two boys have arrived at a decision as to who shall assist our traveller, we will rise a little higher so as to gain a more comprehensive view of this large and very beautiful city, which is one of the greatest manufacturing centres of Ento. Below us now is an extensive shipyard where are built and launched into that extensive Basin many of Ento's largest vessels; thence they find their ways through nearly all the navigable waters of the planet. Toward the southeast you may observe a series of large buildings. In them are constructed Air Transports and various motor vehicles.

As you have seen many rich silken stuffs it may interest you to learn that this city is the principal centre of Ento's silk industry. Those wide spreading groves, to which at times we have called your attention, afford sustenance for the myriads of cocoon producing worms, which, structurally, are exactly like the silkworm of our Planet. Zenesta informs us that since very ancient times the silk industry has for the most part been in the hands of certain peoples, and as an inheritance is transmitted from generation to generation of the same families who have become experts in all pertaining to it. Dyeing processes are similar to some in use on Earth, though Ento chemists also produce exquisite dyes from atmospheric substances as yet unknown to chemists of our Planet, but during the coming century in this direction they will make surprising discoveries.

On the further bank of the river, embowered amid great palmlike trees and other greenery is a group of imposing buildings, their white walls and domed summits presenting a very picturesque and handsome appearance. George, we will approach them more nearly. Gentola, in those commodious structures are housed all the homeless infirm and homeless aged persons of this province, and truly in the fullest sense possible it is a home, for the care of the in-

mates is regarded as a Sacred trust, and they receive every attention that love and a high sense of duty can suggest. You have been told that the Entoans regard life as the most precious of all possessions, and that it may be prolonged to the utmost is their chiefest desire. Those who live to an unusual age are regarded as being specially favored by the God Phra (death), and they receive tenderest care and marked consideration. This and like beneficent institutions are known as Roûvạ nû Vastimo Odallissạạ. Translated into your language this would mean home for the fortunate. Zenestạ says that my translation is not quite correct. I should have said favored, not fortunate, ones.

Yes, I am aware that on our Planet, particularly among so termed civilized peoples, there is small sympathy for such unfortunates as fill insane asylums. In such institutions we often witness fiendish cruelties perpetrated by semi-savage attendants upon helpless unfortunates. Cruelty in all its manifestations is the unerring indication of savagery, hence individuals or peoples who entertain low views as to their duties toward the aged, the helpless and unfortunate are still in an unevolved state and of necessity upon entering the Spirit World will find themselves on a low plane of Being. As there is no escape from the consequences of one's acts, the fate of undutiful children, of unfaithful friends, of cruel and selfish guardians of the poor and helpless is not an enviable one, for on the Spirit side, to their lasting regret they must learn the full meaning of *personal atonement.*

In every province are Roûvạ nû Vastimo Odallissạạ, and nowhere on Ento is one man, woman or child homeless or without ample care and kindliest protection.

What a glorious day this is. The atmosphere is vibrant with life giving forces and how grand it is to be conscious

of one's existence and of the ever unfolding capabilities inherent in the ego. At thought of it my exultation is beyond expression.

Gentola, is not the view wonderfully fine? The engineering skill which has so perfected the vast Irrigating and Waterways System in itself is marvellous, all the more so when one considers the peculiar difficulties encountered and surmounted. See that huge vessel coming so swiftly from the northeast. Consider the enormous energy of the motive power impelling it through the quiet Waterway at a rate of speed unattained by the swiftest ocean steamers of our Planet.

GENTOLA—Certainly such results of applied electricity and of vibratory force are amazing, and while observing vessels great and small rushing along at what to me appears dangerous speed, continually I anticipate accidents, which thus far have not occurred. Transports, too, traverse the air apparently as secure as birds on wing, and great trains of Tûzamos, at a speed that to me is appalling, come and go without exciting more than passing attention.

DE L'ESTER—Naturally these features must impress you, but at this time I cannot more than repeat that the speed and movements of all vessels and other conveyances are carefully regulated, and that the Entoans regard it as a supreme duty to guard from injury themselves and others.

George, that we may afford our travellers a view of Wana Vinostû yarû (expiatory fire fountain) we will move toward the northeast. We are nearing the phenomenal marvel from which clouds of steam are rising and violently swirling as they are dissipated in the atmosphere. Sunbeams falling athwart the vaporous clouds tint them with rainbow hues, and like those of a kaleidoscope, ever the shapes are changing into new forms of loveliness. Now we perceive a boiling, bubbling lake, at intervals pulsing

upward, upward to the rim of the massive stone wall inclosing it, and now slowly it subsides to again and again repeat the singular movement. Once the basin of the lake was an active volcano, but through a seismic convulsion an underground channel was opened between it and a large spring fed lake whose volume of water poured into the crater, whose ever lessening diameter is little more than a mile, but whose depth is so incredible that I hesitate to state it. Von Humboldt, will you further inform us concerning this expression of nature's ever surpassing handiwork?

Von Humboldt—Soon after entering the Spirit World I became acquainted with Lief Bjornson, a learned Norwegian, who informed me that frequently he had visited this Planet, and that with some ancient Ento Spirits he had thoroughly explored it. Also, he informed me that among other interesting features of Ento, near the northern boundary of the Irrigating and Waterways System, there was a hot water lake which periodically overflowed, occasioning engineers and laborers much annoyance and destroying all adjacent vegetation. Later on he again visited the locality and found the lake inclosed within a substantial wall of masonry. Through these ancient Spirits he learned that the convulsion which converted an active volcano into a hot water lake occurred long previous to the centralization of Ento's Government and the Establishment of the National Religion. My natural tendencies augmenting my curiosity I took advantage of a recent visit to the Planet to investigate the phenomenon. The diameter of the nearly circular lake is, as De L'Ester has said, a little over one mile, its depth varying with the flow and ebb of its volume of boiling water, which at regular intervals sinks downward, downward, until to mortal vision it becomes imperceptible. During the day the pulsating

lake is at flood, but with the decline of the Sun it ebbs downward, and twilight falls over an abyss whose depth more than equals its diameter. As I with my Ento friends hovered over the emptied crater, listening to the strangely uncanny noises far down in its depths we felt no sense of surprise that in ancient as in modern times the Entoans have shunned the lake, believing it tenanted by offending Gods, condemned by Andûmaṇa to dwell there as an expiation of some misdemeanor. Will our friend Hugh Miller, who has examined the geological formation of this locality, give to us the result of his observations?

Hugh Miller—We are aware that on Ento, as on other Planets volcanic activities afford a vent for the surplusage of interior energies, which ever are more or less phenomenal, but as I must confine myself to our present subject, I only shall say that a personal examination of this locality assured me and those accompanying me, that in a remote age in this and the adjacent region a volcanic group existed, which as Ento's interior heat lessened, became inactive and at length this, the greatest of the group, alone remained intermittently active, and at the time of the seismic convulsion this was its condition. To explain its present phenomenal features would consume more time than we can afford, but on some other occasion, if desirable, I may do so. I, however, may say that the energies which have levelled the once elevated cone of this crater have obliterated all surface traces of its lesser neighbors, whose location only Spirit vision perceives. Where was the spring fed lake? At no great distance northward, and its extent was from north to south about thirty miles, from east to west quite twenty miles.

Gentola—I am greatly interested in this peculiar scene, and in what has been said concerning it. I cannot conceive of a more beautiful spectacle of its kind, and I can

liken those volumes of heaving, swirling, tumultuous, iridescent vapor to nothing but an enormous fountain of all manner of jewels, tossed hither and thither in bewildering confusion.

GEORGE—Well said, well said, Gentola. Your simile is so well chosen, that not even my brilliant imagination is equal to conjuring up a fitter one. Beauteous wonder, may time touch thee so lightly that when centuries hence we again may gaze on thee not one of thy jewels shall be missing.

DE L'ESTER—Bravo, bravo, George. Now we all are convinced that the quality of your imagination and the quantity of your modesty are equally balanced, and altogether admirable. Our chaffing at an end we now will move southward, then eastward. Higher, George, still higher, so that we may obtain the widest view possible of the underlying regions and of Fondorûveh, which soon will come under our observation. Fondorûveh (named after its founder, Tamon Fondorûveh) contains about two hundred thousand inhabitants and possesses some of the largest chemical works on Ento in which are prepared great quantities of condensed foods, the product of grains, fruits, vegetables and atmospheric substances. That statement need not so surprise you, as some of your scientists are of the opinion that your atmosphere holds all the elements composing your varied food supply, and in time Earth's chemists will learn, as the Entoans have learned, how to utilize these elements, thus greatly simplifying domestic cares, and adding to the general welfare of the peoples. No, the Entoans do not adulterate their food supplies. They are not given to taking or administering poisons under another name.

Yes, these regions present a sameness of landscape, yet once the surface was as varied as is the larger portion of

our Planet. The same forces that have levelled the surface of Ento gradually are levelling the great snow crowned mountain chains of Earth. The towering Alps, the vast mystery laden Himalayas, the tremendous Sierras, to mortal mind appear as indestructible as the globe itself, yet during every passing moment their disintegrated particles, through the agencies of melting snows, of rains, or of tempestuous winds are being borne to all parts of the ever changing surface of Earth. The existence of a Planet being of such inconceivable duration, the passing of a thousand years is as the passage of a fleecy cloud across the sky, leaving no traces of its vanished loveliness. Ten thousand years hence the appearance of Earth's great mountain chains will not have perceptibly changed, yet their disintegrated particles will have filled depressions, raised the beds of oceans and of lakes and changed the courses of all flowing waters, and inevitably a period will arrive when the surface of Earth will be as monotonously level as is the surface of the lands over which we now are passing. Ere the arrival of that distant period our globe will have lost much of its interior heat and the temperature of the atmosphere will have become perceptibly lowered, then our equatorial regions having lost their torrid heat will offer the highest conditions for the further progress of the already greatly evolved peoples and will become Centres of Civilization of which they now have but an indefinite conception. From these Centres will radiate the accumulated knowledge of ages, and as do the Entoans, the peoples will understand that though knowledge is power, it may be made to serve evil purposes, but that wisdom, the fadeless flower of Soul culture, ever is Divinely beneficent.

Gentola, we all are conscious that our reiterated instruction may, to you, become tiresome, but through this

process you now possess a comprehensive idea of the social conditions of the Entoans, of their high ethical standards, of their universal prosperity, of their advanced knowledge concerning such sciences as their religion has permitted them to investigate, of their admirable proficiency in the various arts, and of their exceedingly lofty conception of the love principle which permeates their entire being, rendering them so unselfish, so ready to serve each other, so devoted to righteous deeds, that indeed they have entered the Kingdom of Good.

For the present we will turn our attention in another direction, for yonder is Fondorûveh, extending eastward to the boundary line between this province, Hạ Mûyen and that named Effondelusạ. Fondorûveh is to Camarissạ nearly an antipodal city, for since we left Camarissạ, though we have afforded you a comprehensive view of the Equatorial and the North and partly of the South Temperate zones, we constantly have been tending eastward a distance of more than five thousand miles, and now we are nearing the present terminus of the Irrigating and Waterways System. We do not consider it expedient to alight in Fondorûveh, but we will pass over it slowly so that you and our lad may perceive its extent, and most noticeable architectural and other features. Like those of most Ento cities its principal streets are provided with Waterways, on which we perceive numerous small passenger or ware laden boats passing to and fro, and, as is usual, on either side of the Waterways are wide, well paved streets for the accommodation of pedestrians and motor vehicles. Yes, the scene is animated and attractive and we regret that our time is too limited for the present to more than glance over the quite modern city. It now is high noon, and should we enter yonder beautiful Temple we would behold a multitude

of worshippers engaged in adoration of Andûmaṇa, the Supreme One. Yes, we have been in it and in all other fine structures of Ento.

I have mentioned that Fondorûveh is quite a modern city, but deep down under its foundation are the ruins of what in ancient times was a more extensive, populous and affluent Fondorûveh. Centuries antecedent to the inauguration of the Irrigating and Waterways System, the increasing aridity of this region obliged the rural, and in time the urban population to emigrate elsewhere, and finally the ancient Fondorûveh was abandoned and gradually fell into ruinous decay, and in time the annual floods and tempestuous winds buried its crumbling structures under masses of débris or shifting sands. From the inception of the great work the system has progressed without cessation and nearly half a century ago its beneficent arms bore to this then desert region abounding life expressions and prosperous conditions. This locality offering special advantages enterprising persons conceived the idea of using the site of the ancient buried city as a foundation for the new Fondorûveh, which is in evidence in all the glory of modern architecture and modern appliances. Could the ancient ruins exchange sentiments, what a shaking of heads and raising of eyebrows would ensue. Almost, one can fancy them sighing over the glories of the past, the degeneracy of the present, and the uncertain future of the presumptuous young upstart so serenely sitting on the ruins of its betters.

Now we will move on. Almost suddenly the scenery is changing. The country on our right and left grows a little more broken and away southward are some low hills, the vestiges of former mountainous elevations, curving in an eastward course until they are lost in the distance. The entire region wears an appearance of newness, and

its many pretty towns, villages and country estates dotting its irrigated and now fertile fields renders it more picturesque and pleasing than the exceedingly level lands we recently have observed. A few more years will bring to greater maturity much that is in an incomplete state, and trees and shrubs and glowing blooms will make of this recently desert country a veritable paradise, populated by a happy and prosperous people.

Before reaching the eastern terminus of the System I will inform you that the Waterway to our left, having reached a certain locality its further progress was stayed by two peculiar barriers which have occasioned a prodigious outlay of time, energy and means. For a time engineers thought them nearly impregnable, but chemistry coming to their aid with explosives of tremendous energy, the work of demolition began, and so successfully has it proceeded that ere long through both barriers the Kemina Loisavaon (central waterway) will find passageway eastward. Now we will stay our flight and you will tell us what you see.

Gentola—I see quite an extensive oval lake inclosed by a great wall whose inner surface is so smooth as to present a peculiar appearance. At its southern extremity is a mountainous mass, and from there the height of the wall decreases until at its northern limit it is only slightly above the level of the water, which is as unruffled as the face of a mirror. On both the western and eastern sides of the lake many men are engaged in drilling and blasting wide passageways through the walls and the work appears to be nearing completion. Also I see trains of tramway cars bearing away the débris, which does not resemble ordinary stone. Nearby is quite a village of wooden structures and tents, which I presume are occupied by laborers and others engaged in the destruction of the wall. On the

Irrigating Canals small boats are coming or going as silently as though steersmen and passengers may be deaf and dumb. These Entoans are such silent folk that they impress me with a sense of sadness. An Air Transport is coming from toward the east, and—see, see, its passengers are throwing flowers down to the workmen and are calling, "Lohạû, lohạû, ēmanos." What a strange, strange scene. I wish some of our Earth folk might witness it, for should I tell of it I fear that no one would credit my story.

De L'Ester—Be not disturbed; fulfill the Mission for whose accomplishment you returned into mortal existence, and leave to coming years and enlightened minds a justification of what you and we know to be a simple statement of facts. Yes, the material composing the wall of the lake is somewhat peculiar. During some early age of the Planet one of its satellites, unable to resist the attractive force of its parent, with tremendous impetus and in a state of high incandescence, rushed on to its surface, striking it at a low angle and plowing deeply into its bosom. In its furious progress it distributed its molten matter in the form of a deep oval basin, until its energy, and largely its volume being spent, its career ended in the deposition of the mountainous mass you have observed. Yes, the constituents of all Celestial bodies are the same, and when suddenly reduced from a state of high incandescence to a condition of solidity a sort of vitrefaction results, and that is what occurred to Ento's satellite when in such hot haste it returned to the bosom of its parent.

Your conjecture is correct, for soon the passageway through both walls will be completed, and ere long vessels will be crossing to the further side of the lake ,beyond which the system steadily is progressing.

Gentola—I should like to witness the opening of the

Waterway. I imagine that it will be a fine spectacle to see great vessels rushing through the wide gateway into the lake.

De L'Ester—Without doubt it will be a stirring occasion, but it will not occur previous to the culmination of our Mission. However we promise you that, conditions being propitious, in a body we will come to escort you hither to witness the entrance of the first great vessel into the placid water of Etzoina Loisa (placid water). We now will proceed to view the vitreous mass at its southern extremity, which will remain a perpetual evidence of a not unusual disaster. Planets in their earlier formative processes throw off into space masses of matter of greater or lesser magnitude. When the projective energy is not forceful enough to hurl them sufficiently beyond the attractive energy of the planet, quickly they are drawn back, and within its body, otherwise they become small globes, and through specific conditions and activities for an indefinite length of time they serve as satellites. In this instance the indications are that the disaster occurred while yet the crust of Ento was comparatively thin, and certainly previous to the appearance of organized life forms, consequently no serious results could have ensued. What the dimensions of the satellite were we cannot certainly say, but from a careful estimate we conclude that its bulk was about equal to that of Ementola. We do not consider it desirable to at this time enter into details, but I may say that the basin of the lake is little less than seventeen miles long and a little over eleven miles wide.

Gentola—You say that the disaster which resulted in the formation of the basin and this great vitreous mass is not an unusual one; if then it might be possible for Entola and Ementola to some time suffer a like disaster,

would they in their flight through space and at the moment of impact with the Planet be in a molten condition?

De L'Ester—Your question is very apropos, and Bruno shall have the pleasure of replying to it.

Bruno—Thanks for your consideration. Gentola, you may remember that once on our way to Ento we, in compliance with your desire, alighted on Entola. You then learned that ages ago the swiftly revolving moon became a cold body and that neither it or its sister satellite had ever sustained organic life forms. Your supposition as to a possible contingency is, I regret to say, a fact so inevitable that it is not an agreeable one to contemplate. As planets age they grow more magnetic and a time will arrive when Ento's attractive force will draw to its bosom one after the other its two satellites in a molten state. At what period these catastrophes may occur no one can certainly determine, but they will occur.

Activities of the universe may be likened to "the mills of the Gods." Slowly but surely, with absolute accuracy, they each to all others adjust themselves, thus no displacement of substance ever creates a vacuum. Thus it occurs that the activities concerned in the certain displacement and destruction of Entola and Ementola are so precise, so minute, so incalculably tardy that the period of culmination of the energy which will force them from their orbits is not cognizable save by the Infinite Mind, but when the momentous period shall arrive the inner satellite will plunge onto Ento's surface with necessarily disastrous consequences, much depending upon the locality of its impact. No, it will not destroy the Planet, but it will jar it to its very centre. Ementola, the outer satellite, being the smaller one, possibly, nay probably, may first suffer extinction, but of course that is a matter of conjecture. Have I made my reply intelligible?

GENTOLA—Quite so, but I rather regret having asked the question to which you so satisfactorily have replied. Why? Well, I like to regard God as all knowing, all powerful, and wholly beneficent. Possessing such attributes, naturally one asks, why does He permit such disasters to occur? Spirits freed from the environments of the physical plane, with senses quickened to a degree that mortals cannot comprehend, may adjust themselves to occurrences and conditions which to me are deplorable and terrifying, for I confess that I shrink aghast from a contemplation of some of the effects of what science terms natural law, back of which it would seem there must be a Lawmaker who arbitrarily adjusts all things, both good and evil. Tell me, friends, have you become so reconciled to the apparently unequal relation between the creator and the created, that unreservedly you can say, "Whatever is is right?" For instance, should Entola and Ementola, through the activity of natural Law, be forced from their orbits and onto the planet, with such attendant horrors as appalls one to think of, would you then say, "Whatever is is right?" Cognizant as you are of the cataclysms, earthquakes, destructive storms, wars and other frightful events occurring on Ento, on Earth and on other planets, can you candidly say, "Whatever is is right?"

DE L'ESTER—You are too deeply moved. I pray you to tranquillize yourself, else we cannot hold you, and you may suffer injury. Believe me, believe us, when, as now, we declare that in our Spirit consciousness only a recognition of good is possible. Conscious mortal mind is unable to perceive beyond the plane of mortal being; only the subconscious or Spirit Self rises to the height of real perception. Although now you are partly freed from physical influences, you yet are held on the plane of mortal being, and cannot comprehend that which Spiritually you but

dimly perceive. Although Spiritually you realize that the Infinite All Pervading One is wholly good, your mortal consciousness is so dominant that, like all mortals, you yet are seeking the *shadows* of physical demonstrations and are slow to comprehend that the activities of the Universe are harmonious realities, working through intelligent means, toward intelligent ends, and that ever the ends are Good, for Evil, per se, does not exist. Along all lines progress, like the fabled phœnix, rises from the ashes of consumed ignorant conceptions concerning Spirits, and out of seeming evils positive good emerges. Only conscious mortal mind fears death and disaster. Like an armed warrior it stands at the entrance of the citadel of mortal existence, challenging all invaders. It is the Human Soul arrayed against intangible, supposable foes, who ofttimes are unrecognized friends.

To freed spirits, aware of their indestructibility, and of their inherent tendency toward ever ascending planes of progression, the ever changing conditions of substance are of but slight moment. Only through their loving sympathy for their suffering or terrified brethren of the physical plane do they experience special regret over the occurrence of physical disasters. So assured are we that out of apparent evil only good, or what is the same, higher conditions must result, that in all sincerity, unitedly we declare that not only do we believe, but we realize, that whatever is is right.

We perceive that you do not wholly agree with our conclusions, but time will not end to-morrow, and you may change your mind. Also we perceive that your natural love of life inclines you to cling to mortal conditions, and that is well, for your experiences yet lack completeness. But be assured that when the change termed death shall come to you you will be undismayed, and in our Spirit

World, with serenity you will regard the dreamlike memories of your past terrors and dread anticipations. With unquestioning trust you then will realize that the Infinite Intelligent Energy is only good.

As from the apex of this mountainous mass we gaze across the the expanse of the lake in whose quiet depths are mirrored the azure sky and snowy clouds, it is difficult to realize that in a bygone age suddenly the surface of the Planet was rent asunder and in the rift a molten moon molded itself into a convex basin, in whose rim and bottom, during cooling and contraction great crevices opened through which annual floods have poured and perennial springs have welled up from their depths, thus affording an unfailing supply of clear, cold, delicious water. No, the eastern wall of the lake will not be wholly pierced until the System shall be prepared to receive the outflowing water, and that will be later than the culmination of our Mission. To the Entoans this lake ever has been a mystery. Were they learned in astronomy they of course would understand its origin.

From its eastern wall onward around the planet to the western shore of Indoloisa, the lands of this Torrid zone generally are so arid as to be altogether infertile. At intervals there are limited oases where, through natural or other means, the soil is sufficiently moist to admit of cultivation. The inhabitants, through air transportation, enjoy communication and association with other peoples.

In our progress eastward we will cross several low mountain ranges, a number of lakes and some inconsiderable streams flowing from the north and losing themselves in the oases of which I have spoken, and soon we will near a rather extensive lake on whose northeastern shore is a city of about three hundred thousand inhabitants. Its name Roûva (favored) probably was chosen because it is favored

by an abundant water supply. But I shall not further anticipate what presently you will have the pleasure of observing.

This seems an opportune time to inform you that this morning, previous to our coming for you, we visited Dạo, finding all things relating to our Mission indicating a successful issue. Valloạ, pallid as a white lily, is as a bird poised for flight, her senses so marvellously quickened that she perceives and converses with the radiant ones surrounding her. Dano, too, unfolds surprisingly, and eagerly, anxiously awaits the fulfillment of your promise to be with him in his hour of supremest trial. Through grief over the certainty that his idolized child nears the end of her young life, Omanos Fûnha is wellnigh prostrated. Only through the dawning hope of again finding his adored daughter, the wife of his youth, and other dear ones, is his despair a little lessened, and bravely he smiles into the troubled eyes and wan, lovely face that soon will wear the reposeful smile of the dead.

Now, friends, we must attend to material affairs. The region over which we are passing is a reminder of an American desert, minus a fauna and flora, of which there is no indication, but when the beneficent system shall have watered its parched soil all that will be changed. Gentoḷa, you perceive that away northward and southward there are irrigated tracts, made possible through immense reservoirs which the annual floods fill to repletion, and which with the addition of occasional showers, suffices to moisten the thirsty lands. Also there are deep wells which supply water for domestic and other purposes. Certainly the general Government spares neither expense or labor for the protection of those engaged in the conflict with such adverse forces. Yes, doubtless, in time, the System will reclaim Ento's entire waste lands, and again the

equatorial regions will become the most fertile and populous portions of the planet.

For the reason that the waste over which we have passed offers little to either instruct or interest you or our dear lad, Bernard, we have journeyed rather hurriedly. For the scientist, deep under its surface there are treasures untold. Histories of races so ancient that neither record or legend hints of who or what has been buried there. No trump of Angel ever will awaken to animation the ashes of peoples who ages ago lived and loved upon the highlands and amid the verdant vales of the long since levelled lands, but as no atom of the universe can go astray or cease to be, somewhere those ancient ones yet are living, loving and filling their allotted places among the countless myriads of the children of the Infinite Father, Mother God.

Before us, gleaming in the sunlight, is Hûndaffon (name of Andûmana's cup bearer) and lining its north-western shore and gracing its slightly rising background is Roûva Tylû, one of Ento's ancient cities. We will alight on yonder lofty Temple dome, near the centre of the city.

George—Although previously I have passed this way, I have not looked through this antiquated city, so with your approval, friends, Genessano, Bernard and I will make a hurried exploration of its highways and byways.

De L'Ester—Your pleasure is ours, and you, Zenesta, who are so well versed in the histories of Ento's ancient and modern cities, will kindly relate whatever you may know of Roûva.

Zenesta Hao—With somewhat of pleasure and somewhat of sadness I shall comply with your request. It may surprise you to learn that this city was the home of my parents and also my home during a portion of my last Re-embodiment. You who understand the Law know that in referring to my parents I mean those through whom I

last was reborn into mortal existence, and who were a newly wedded pair, wealthy, cultivated and possessed of virtues of an exalted nature. See you yonder stately dwelling nearby whose portals a fountain throws into the air its silvery spray? In that dwelling the Angels of the Visitation found for me suitable environments for my rebirth, and when I grew self-conscious I found myself cradled on the bosom and gazing into the eyes of the loveliest and gentlest of women. As an infant thinks, so thought I of a wonderful past existence, but I looked into my mother's lovelit eyes and I forgot, I forgot. Soon for me was naught but a blessed present, the present of my mother's caresses, the present when from her fair breasts I drew into my life a part of her life, and the days passed, and as other children unfold, so did I until three birth anniversaries had marked the passing years of my mortal existence, then an awful shadow began to creep over our threshold. My lovely, gentle mother, who, from the time of my birth, had not been strong, rapidly grew weaker, and my father, in an agony of grief and terror scarcely left her side. As memory recalls that sorrowful time, I see the look of fear and despair in my mother's eyes, and I hear her pathetic appeals to the physicians, to my father, to save her life, to hold her fast, lest death might tear her from her husband, from her child, but the shadow crept nearer, ever nearer, and child as I was, her prayers for succor, and my father's moans and sobbing cries to Andûmaṇa, to Phrạ, to the Gods to save the dear life so surely ebbing away, filled me with terror indescribable.

At the last my father sought to keep me away from the closing scene of my mother's life, but with the depth and tenacity of a mother's love she held me close within one arm and with the other she drew my father's face to hers, and her breathing grew fainter, fainter, and after a little

ceased and there was Silence, and the dear arms relaxed their caress, the throbbing heart-beats were stilled, and in affright I raised my head from my mother's breast to look into her pallid face on which the calm of death was resting. In terror I reached out my arms, crying, "Father! father!" No answer came to my cries, but a moment later alarmed attendants hurried into the apartment and lifted me from my dead mother's breast. As they bore me away some one raised my father's head, and on his face, too, was the calm of death, and from his lips a crimson stream fell upon my mother's white robe.

Pardon me, friends, I had not meant to sadden you, or to wet my own eyes with infrequent tears over the memories of a bygone time.

After the untimely death of my parents I was cared for by my father's brother until, as a pupil, I was placed in the Galarēsą of Camarissą, which, I may say, thereafter was my home until I joined my dear ones in our Spirit Realms. Your sympathetic expressions assure me that I have not too greatly presumed in offering this recital of my earliest days, recalled through viewing remembered scenes of my childhood and of later years.

Now I will hasten to acquaint you with a condensed history of this really ancient city. Fourteen Ento centuries ago Roûvą was a rich and very populous city, situated on ground so elevated as to afford an extended view of the expanse of Hûndaffon and somewhat of the lands beyond its further shore. A reliable historian of that period says: "From some very ancient writings in my possession I have learned that in remote times the region north of Roûvą was broken by mountainous elevations and vales through which tumultuous streams found their way into Loisą Hûndaffon, which in the spring season overflowed its banks to the great detriment of contigu-

ous low lying lands." The historian to whom I have alluded was Lotis Oovan Issillo, whose Writings are considered standards of excellence. Of the ancient Writings of which he makes mention no trace remains, but through ancient Ento Spirits we know that their statements were correct. During the passing centuries unfavoring conditions have greatly changed Roûvạ, which retains but slight traces of its ancient greatness. Still it is an attractive and quite prosperous city.

Hûndaffon is about thirty English miles long and quite twenty miles wide. Through continuous dredging its depth of about two hundred feet is maintained, and largely it furnishes irrigation for certain low south lands, and affords carriage for various craft plying between Roûvạ and villages along its shores. Toward the northwest we perceive a very considerable river pouring its sparkling waters into the lake, the fine bridge spanning it affording communication between the two divisions of the city. This river, which now is the only stream of importance flowing into Hûndaffon, is known as Somû-ikaton (Blessing River). It rises in the far north, and truly it is appropriately named, for its life giving water supplies ample irrigation for the lands lying along its length, from which agricultural and other communities derive sustenance. Along its shores are towns and villages in which are excellent schools, libraries, temples and other features for the advancement and enjoyment of highly cultivated communities. From Loisạ Hûndaffon northward the river has been deepened and widened, culminating at its head in an immense reservoir, which we have learned is to be increased to twice its present dimensions. The river, too, is to be further deepened and widened, that it may afford carriage for vessels of large tonnage. During the efficient Administration of Omanos Fûnhạ many extensive reser-

voirs have been constructed and flowing streams deepened and widened, the growing needs of the people demanding the exercise of all possible means favoring their natural, therefore just, requirements. You are aware that Ento's entire Public Works are owned and maintained by the General Government, thus abuses of privileges, consequently of peoples, are avoided, and so energetically is the construction of the Waterways and Irrigating System being executed that ere long Ento will experience a degree of prosperity greater than at any time during the history of the Planet. Then, too, knowledge of the coming new religion will usher in universal happiness where now is universal sadness.

You express surprise at the stupendous excavations that have been and now are being made on Ento. Generally one ceases to wonder at an accomplished fact, so I perhaps cannot quite appreciate your state of mind, my last rebirth having occurred long after such excavations had become a common feature of Ento. Many centuries previous to the inception of the System, through the agencies of scientific appliances, excavations of Ento's light, porous soil were easily accomplished. To render them watertight was the greatest embarrassment, but through the formation of a conglomerate cement for linings of reservoirs, canals and the like science arranged that difficulty. The great Waterways also are lined with a combination of cement and stone, the exceeding porosity of the soil requiring it.

I now will conclude my reminiscences associated with Roûvạ. During my youth and later years at intervals I returned to my old home to attend to such interests as I had inherited from my parents, but at length age and infirmity disinclining me for further journeyings, in a manner agreeable to my sense of justice I disposed of my possessions and as I then thought bade a last farewell to

Roûvạ. Since then it appears to have but slightly changed, yet I doubt not ere long it shall find itself within the hospitable embrace of the System, it will so rejuvenate itself as to again become one of the foremost cities of Ento.

De L'Ester—For having afforded us an interesting half hour we are your debtors. Certainly it is a surprise to learn that in this city your last rebirth occurred, and that in yonder stately Kinos draped residence your earliest Ento experiences came to you. Since we all at one time or another have tasted of the sweets of joy and the bitterness of sorrow, we know how to sympathize with the joys and sorrows of others, and what sorrow is so pathetic as that of a young child Soul, whose tender feet are essaying their first steps upon the rugged pathway of mortal existence. No, Gentolạ, repeated embodiments do not inure the mortal expression of the Ego to the sorrows and vicissitudes of the physical plane, but through such experiences the Ego evolves into loftier, grander states of Being. Does the Ego and its mortal expression mutually experience joy and sorrow? Aye, truly, but the ego *knows,* while the objective expression or Soul only sees through a glass darkly. Only the fully freed Ego is capable of comprehending this occult statement, so patiently you will await its solution.

Here are our explorers. Have you found aught of interest?

George—We only have glanced here and there, but can assure you that we might linger here for a day and then leave this hoary Roûvạ with regret. It is so quaint, so enchanting, that I propose that some time when you and my sister may feel so inclined we will again bring you to Roûvạ, that together we all may view its many objects of interest. You will be delighted to come? Then that

matter is settled, and Bernard will relate an incident of our half hour ramble that may amuse you.

BERNARD—Mother, dear, you should have seen how George startled a young Priest who stood in the doorway of a Temple talking to an elderly, dignified personage. As we approached them the priest said: "Yes, yes, we are hearing of strange proceedings in many places, but more particularly in the Palace of our Supreme Ruler, where the Princess Valloa is thought to be dying. May the pitiful gods prolong her days. Think of it, sir, think of it, it is openly said that Prince Dano, as also the Princess Valloa, declare by the Gods that they both see and converse with those who long have been in the Silence, and whose ashes attest to their nothingness. Your pardon, sir, but truly it is so very absurd that I cannot forbear smiling when I think of what Prince Dano has given utterance to. Why, he goes so far as to assert that not only has he talked with the dead, but with a woman who says she belongs to a World somewhere in space. I cannot at this moment recall the name of this World, and have not learned where it is supposed to be located, but he declares that she not only spoke to him, but touched him, yes, sir, really touched him. Of course this is the merest hallucination, for persons of healthful minds never are subject to such vagaries. It is true that in past times on momentous occasions the Gods have, and do now, speak to our High Priests, and with the Most High Priest of the Inner Temple Zim, but with the people, never. Fancy yourself, sir, indulging in such wild imaginings as that the dead, or a being from an unimaginable World have spoken to you, or what is quite as impossible, touched——" Just then George touched him on the extended right hand, and with a start instantly he stopped talking, and for a moment looked at his hand, then glanced about him with such a perplexed ex-

pression that the man with whom he was speaking regarded him with some surprise, and an inquiry as to what had disquieted him. Recovering himself, he attempted to explain that he had experienced a peculiar sensation, but he got no further, for George gave him such a palpable touch on his left hand, then on his face, that he cried out in terror: "Save me, Andûmaṇa, save me, save me," and fled through the temple and out at a rear door, leaving the dignified personage in a state of bewilderment. Mother, it was such a droll performance that I shall laugh whenever I think of it. Oh, no, I did not understand what the Priest said; George translated it for me.

De L'Ester—George, if your exploit is not altogether commendable, at least it is amusing, and certainly you have given the priest who evidently is a Sensitive, a novel experience, which may serve as a stepping stone toward his later enlightenment. I fancy that he will not relate his strange experience to his Superiors, who already are greatly agitated over the weird reports with which the air is vibrant, and which soon will be so augmented as to overwhelm both priests and people.

Roûvaṇ, we now must say to you Info Oovistû. The hours are swiftly passing and at any moment we may be called upon to turn our faces toward Daṇo. No, we do not consider Valloaṇ's departure imminent, but in her devitalized state it soon may occur, and we must hold ourselves in readiness for our part in the closing scene of the momentous occasion.

George, we will rise to a greater height, so that Gentolaṇ's vision may command extensive views of the countries over which we shall pass. It is not likely that we shall alight more than twice between Roûvaṇ and the western shore of Indoloisaṇ.

Ah, Gentolaṇ, you have grown weary. In our eagerness

to afford you views of many things we forget that you are not like ourselves, tireless. George will escort Bernard to his bright home, so make your adieus to him and our friends, and then I shall bear you swiftly to your home, where ere now you should have arrived.

In no more than five minutes we have crossed the space between Ento and Earth. Yes, a speedy passage, but when again you shall be a freed Spirit, you will journey with the quickness of thought.

I pray you to retire early and rest; rest until to-morrow, when we will come for you.

Adieu.

CHAPTER XVII.

CULMINATION OF THE MISSION.

De L'Ester—Good morning, madame. We are delighted to find you in such a favorable mental and physical state. Yes, Dr. Merthel, White Cloud and your humble servant gave you a treatment last night, and we were somewhat amused at your idea that suddenly your room had grown very warm. Hereafter, when you shall perceive white, vaporish clouds drifting or falling over your closed eyelids, you may feel assured that White Cloud is paying you a visit fraught with beneficence. Yes, when properly administered, invariably Magnetization produces in the recipient a sense of warmth and increased vigor. But your son, with our Band, awaits us at a point near Roûva, and we must hasten our departure. George, allow me to assist madame. We regret that we find it necessary to still further change our original programme, which included views of the extreme northern and southern portions of the Planet. Events are so shaping themselves that until after the culmination of our Mission and your recovery from the effects of the ordeal to which presently we must subject you, we must defer this feature of our purposes. Be not disturbed; rest assured that we will see to it that you shall not be tried beyond endurance.

Gentola—I am not in the least alarmed, but when I think of a cessation of continuous association with my dear lad and you, my dear friends, like a shadow a sense of sad-

ness and loneliness steals over me, and I shrink from the coming——

De L'Ester—No more; say no more; your every thought is apparent to us, and this emotion endangers your safety. We, better than you have been able to count the cost of this to you strange and engrossing experience. All along we have known that to a degree it would unfit you for the common avocations of your mortal existence, and for this reason, for the time being, we have induced in your mind a state of forgetfulness, but when the proper time shall arrive you will be made to recall all that has occurred during the pursuance of our Mission, and you will recall it without pain or regret, and as the years of your mortal existence shall pass, we will be with you, not as now, but in a manner that will add to your interest in the affairs of your daily life.

Ah, our friends have not awaited our arrival, but are coming to meet us. Lohąû; lohąû; Onos isson ē twą, ēmanos. (Hail, hail; we welcome you, friends.) Bernard, you find your mother in a sad mood, and you will comfort her, and you, Robert, will improvise a song in which we may join; thus we may restore our disturbed harmony.

Robert—

From a faraway shore come the notes of a song,
Its music in waves of sweet melody falling,
Are drifting, are drifting the bright way along,
From the homes where our dear ones are calling, are calling.

Refrain.

We are waiting for you, we are watching for you,
As your boat drifts along toward our fair, shining shore,
And when Earth's troubled scenes shall recede from your view,
We will greet you where sorrow shall come nevermore.

Our souls thrill with joy, as the glad notes come swelling
From the lips of our loved ones, so fond and so true,
Hear you not the sweet message their voices are telling,
We are waiting, yes, waiting, and watching for you.

REFRAIN.

We are waiting for you, we are watching for you,
As your boat drifts along toward our fair, shining shore,
And when Earth's troubled scenes shall recede from your view,
We will greet you where sorrow shall come nevermore.

DE L'ESTER—Ah, now you are smiling; the shadows have flown, and you are serene. Thus may it ever be until the shadowy veil falling between the seeming and real World shall be lifted and you shall join the loving, joyous Band who are ever waiting and watching for you.

Now we will journey eastward. In all directions the lands are somewhat broken by low plateaus, the vestiges of mountain ranges or of spurs of mountain ranges, and at intervals we catch views of existing mountains of no great altitude. The lands lying between the plateaus, although not thoroughly irrigated, are more or less fertile, and northward and southward are scantily timbered lands and inconsiderable streams, both of which are rare features of Ento's equatorial natural scenery. Speaking of irrigation reminds me of something that I have desired to mention. Through telescopic observations, one of Earth's foremost astronomers is inclined to believe that the Entoans (Marsians) have resorted to irrigation. To him and to another illumined scientific man, who, I am proud to say, is my countryman, you will convey this message: "Gentlemen, to your vision your telescopes convey faint, and generally misleading gleams of what may be facts,

but in the instance mentioned, I assure you that the surmise is entirely correct, and inevitably a period will arrive when Earth, like Ento, will require the same treatment." Indeed, it is not too much to say that already the inception of the period has arrived, and as the centuries pass it will grow more and more apparent, and were Earth's peoples as wise as some time they will be, they would value the ounce of prevention beyond the pound of cure.

Flammarion, my countryman, I greet you, not as one greets a stranger, but as one co-worker greets another. Ofttimes, son of our beloved France, while you have striven to learn the secrets of our glowing Central Sun, or to read the hither side of the inscrutable face of Earth's shining satellite, or when through the hours of quiet nights you have sought to wrest from illimitable starry spaces the meaning of the Universe, I, with others interested in your life work, have been by your side, striving to assist your aspiring Soul, and be assured that when you again shall come into the realm of causes you will find the reward of your loving, patient labor, of your aspiring, exalted endeavor.

And you, son of a land whose deeds of good and of ill have been sung by lips more tuneful than are mine, with kindest thoughts I and those with me greet you. When, with questioning eyes and reverent Soul, you too, have gazed into the immeasurable distances, in whose depths countless Worlds, peopled and unpeopled, move in stately order toward their allotted destiny, not I alone, or this grand Spirit, Giordano Bruno, whose ashes attested to the steadfastness of his integrity and hallow the soil of Italy with the sacredness of martyrdom for truth's sake, but others yet more exalted, have held vigil with you, when you have been alone with the night, with the World Invisible to mortal ken, and with the all pervading, Infinite

Intelligent Energy, known by many names. May success crown your ceaseless endeavors to discern, not to obscure, Truth, is the earnest desire of your co-worker, Carl De L'Ester, and of those with me, who, like yourself, are workers for Love's sake.

Now, Gentola, direct your gaze far, far toward the northeast. Yes, that is the right direction. Do you perceive anything peculiar?

GENTOLA—Afar I see a body of water so extensive that my vision does not reach the farther shore. A silvery vapor partly obscures the view, but as we draw nearer I see the water sparkling in the sunlight, and over its slightly disturbed surface vessels great and small are passing in all directions. As we approach still nearer I perceive that from its eastern shore gradually the ground rises to quite an elevated plateau, and through the mist, which really is a gentle shower of rain, upon which the sun is shining, I seem to perceive tints of all the colors of a rainbow. I should have said hints rather than tints, for they are mere suggestions of color. The shower has ceased, and—dear me, a great city covers the slope and extends away across the plateau. What a strangely peculiar scene. Is it real, or is it a mirage?

DE L'ESTER—We will go nearer, and you shall decide. A little lower, George. Now look and describe the view.

GENTOLA—As before, I see a great expanse of water, which, as far as my vision reaches, is inclosed by a wall so broad that the top of it is a roadway on which people are walking and motor vehicles are passing to and fro. The top of the wall is quite above the level of the water, and on the farther side are massive buildings which appear to be warehouses and manufactories. The first street away from the water is very wide, beautifully paved and appears to be devoted to business purposes. The second street is

parallel with the first, and from it the city is terraced upward to the level of the plateau. All the streets cross at right angles, and they are so wide, so well paved and kept that it is a pleasure to look at them. On the crest of the plateau illuminating columns, domes, turrets and lofty structures of various kinds are outlined against the now cloudless sky. Tramway cars and motor vehicles swiftly climb the ascending streets to the wide, level ways of the city. In all directions air Transports, like huge birds, are passing through the quiet air. On the streets are many people, walking or riding in tramway cars or in motor vehicles, and on the outgoing or incoming vessels are many passengers. Altogether the scene is very animated. The city itself is indescribably and peculiarly beautiful. From its front upward and throughout its extent there is a sort of diffusion of color resembling the tints of a fading rainbow. Now a passing cloud partly obscures the sun, and the tints deepen into positive color. The effect is charming but bewildering, and to me so inexplicable that I shall feel obliged if some one will inform me concerning it.

De L'Ester—Phoemadon, the body of water bathing the feet of the far famed Bendolû iffon, which in your language would mean rainbow hued, is little less extensive than is Indoloisa. By the Entoans it is regarded as an inland sea, but it is so slightly saline as to serve the city for all domestic and other purposes. Properly it is a lake, its depth varying with the season, for during the spring, when melting polar and snows of more temperate climes flow over the face of the Planet, yonder great sea-wall scarcely restrains its increased volume. The plateau upon which Bendolû-iffon is built is a remnant of a mountain which in a bygone age reared its lofty peaks along the entire length of Phoemadon, then curving in a northwesterly direction lost itself very near the North

Pole. Zenesta, *mon ami,* in all that relates to your Planet you are better informed than am I. Will you kindly devote some moments to our enlightenment?

Zenesta Hao—Always your pleasure is mine. Bendolû-iffon is one of the oldest cities of Ento. Through a study of historical works, personal investigation, and an acquaintance with ancient Ento Spirits, I have learned that its origin dates back to a period anterior to the establishment of the Government under one Supreme Ruler. Previous to this period the various countries of Ento were ruled by might, each ruler with his people occupying either an offensive or defensive attitude. Naturally the results of such a condition were inharmonious, yet strangely enough out of such inharmony Bendolû-iffon came into existence. Notwithstanding its apparent newness it is not built upon the ruins of an ancient city. Not at all. Despite its age, it never has been in a ruinous state, its inhabitants ever having considered it a Sacred obligation to maintain it at its best. Although it is built upon rock, everywhere are towering trees, shrubbery, climbing vines and a wealth of blooming plants. Chiefly through extensive excavations, filled with soil, this has been brought about; indeed largely the surface soil of lawns and gardens has been borrowed from elsewhere. From Phoemadon the city receives a plenteous water supply, and the climate of this region being all that can be desired, vegetation grows luxuriantly. Were we less pressed for time, you, Gentola, and your son would find much of interest in the really wonderful system of water supply of this rainbow hued city. No, no other city of Ento exhibits this peculiar color effect, and the story of its origin may serve to interest you. Unlike many historical and legendary narratives the story is absolutely true, the proofs of its integrity being indisputably evident.

During a period antecedent to the establishment of the National Government, Azokēon, King of Rạûhû, was at enmity with Mēdos, King of Tsirma, and out of the angry impulses of the two Sovereigns grew bitter strife and warfare. Again and again, fierce relentless battles were fought, and in both armies so many were slain that at length both sovereigns grew alarmed lest complete extinction of their subjects might result, or, that what was more to be feared, other rulers perceiving their exhausted state, might take advantage of it to subjugate them, even as they sought to subjugate each other. Finally mutual adversity brought about a mutual desire for reconciliation, and that they might amicably adjust their real, or fancied grievances, a conference was agreed upon, and at a specified time the Sovereigns with their armies met on the crest of this plateau, across which was the boundary line between their two kingdoms.

The morning of the day set apart for the conference was fine and clear, the radiance from Andûmaṇa's abode bathing the home of His children as in a sea of light. With an exchange of courteous greetings the conference was opened, but as it proceeded, each Sovereign inclining toward his own interests, demanded more than either one was willing to concede to the other, and ere long their hostile minds threatened the conference with a disastrous conclusion. Suddenly ominous clouds swiftly climbed up from the western horizon, and a strange stillness, like that preceding the dread approach of Phra (Death) hushed all things into frightened silence. Over land and sea fell a ghastly shadow, deep as twilight, and in terrified dismay, Sovereigns and soldiery gazed into each other's eyes. Swiftly the tumultuous, inky clouds rushed across the sky, and fitful gusts of wind stirred all things into motion. Blinding lightning set the lurid air ablaze, and thunder

so terrific, that it shook the foundations of Ento, attested to the anger of the incensed Deities. Then an unprecedented storm, in all its fury, burst upon the two armies, and so fierce was the lightning that many were stricken dead. Blinding torrents of rain fell from the dark, angry clouds, and mad gusts of wind swept across the rocky plateau, hurling confused masses of camp equipage and soldiery down the slope and into the surging waves of Phoemadon. Above the rushing, roaring fury of the tempest, arose the shrieks, groans and prayers of the terror stricken, unsheltered men who were powerless against the terrific onslaught of the elements, and the two sovereigns being equally endangered, were overwhelmed with awe and despair, recognizing that their iniquities had brought upon them and their inoffensive people the just vengeance of Andûmaṇa and the Deific ones. In their dire extremity they implored the Divine Messengers to entreat Andûmaṇa to stay His wrath lest Phra should utterly destroy them and their armies. Azokēon, the Sovereign of Raûhû, being a man of high courage, fine character and very devout, with hands upraised toward Andûmaṇa's obscured abode, cried aloud, "Creator and Preserver, and at Thy Will, Destroyer of the work of Thy hands, Sovereign of Sovereigns, God of all Gods, and Father of Thy righteous and unrighteous children, I beseech Thee to listen to Thy humbly repentant Son, who in taking vengeance into mine own hands have impiously offended Thee. Destroy me, oh destroy me utterly, but spare Thy unoffending children, who at my command and that of Mēdos, have striven to slay each other. For shame, that we have forgotten that we are brothers, we cover our faces and implore Thy mercy." Then, as in trembling expectancy, he awaited the dread touch of Phra's icy fingers, Mēdos clasped him about his knees, crying in piteous tones, "Andûmaṇa, I, too, have grievously sinned

against Thee. Destroy me too, if it may please Thee, for it is I, not my people, who foolishly have forgotten Thy Commandments. It is Azokēon and I who have forgotten that Ento and Ento's children are Thine, and that all men are our brothers. For him and for myself I implore Thy mercy, and Thy pardon, and henceforth, as we may do unto others, so do Thou unto us;" and Azokēon's Raû, Raû, Raû, was as fervent as his own. While they prayed the awful tempest raged, and the face of nature was as a distorted mask, then as suddenly as the tempest had burst upon the assembled armies, so suddenly came a lull in its activities, and presently the fierce turmoil subsided into comparative quiet, and slowly from his shining abode, Andûmaṇa drew away the dark cloud drapery, and a glorious effulgence irradiated the woful scene of the prostrate and stricken armies. At the same moment the archway to the entrance of Astranolạ became visible to the eyes of the adoring Sovereigns and their soldiery. Stooping, Azokēon raised Mēdos to his feet, and as with extended arms and uplifted faces, they reverently gazed upon the gloriously beautiful archway, Azokēon's trembling lips brokenly murmured, "To Thee, Thou Supreme One, Who art All seeing, All knowing, and to Thy Messengers the Deific ones, to whom the thoughts and deeds of men are known, we, Azokēon and Mēdos, vow that as through Thy pitying love for Thy erring children, Thou hast not utterly destroyed us and our people, but hast shown to us the glorious archway, the sign that Thy displeasure is turned away from us, we, on this spot, will build cities which shall be a memorial of Thy mercy to us, and a perpetual reminder that henceforth we and our people, side by side, shall dwell in peace and unity;" and with fervor Mēdos responded, "As Azokēon hath said, so may it be, and should

I fail in the performance of this vow, may the Gods visit upon me and mine swift and certain destruction."

Thus through the dread visitation of an unparalleled tempest, those two conscience stricken and humbled Sovereigns arrived at an amicable adjustment of their several differences, and thereafter they not only sustained toward each other harmonious relations, but remembering their mutual vow to Andûmaṇa and His Messengers, at once they set about its fulfillment. We now will move to a more central position over the city.

Beneath us now is a stupendous Column, whose dimensions exceed those of the loftiest Light Towers of Ento, its coloring being quite as peculiar as that of the edifices of the city. From base to capital, the stones of which it is composed represent all the colors of the rainbow, but so delicate are the tones that they are more nearly suggestions of, than positive colors. When at nightfall those two great arches on its apex are aglow with iridescent lights, the effect is enchantingly beautiful. I have mentioned that the conference was held on the boundary line separating the two kingdoms, and on the spot where they had learned their Wisdom Lesson, Azokēon and Mēdos reared the Memorial Column, which to this day is one of the noted objects of Ento. Do I believe that Andûmaṇa inflicted the tempest upon them for the special purpose of affording them much needed lessons of humility and mutual forbearance? Certainly not, but I do believe that every mortal experience is fraught with beneficence for those wise enough to comprehend the plainly expressed Laws of The Infinite One, who is the embodiment of unerring, unchanging law.

The wide avenue in which the column stands was the line of division between the two kingdoms, and peace having been declared, Azokēon and Mēdos, in fulfillment of their

vow, began the erection of the two cities which should be so closely adjoined as to present the appearance of one city, and which ever should be known as Bendolû-iffon Tylûsąą (rainbow hued cities).

In this region, as in others of Ento, there are quarries of most beautiful marbles and stones, and in numerous caverns there are great deposits of what to the Entoans is known as Ingloitą, possessing a range of exquisite colorings. These varied materials were and still are used in the construction of Bendolû-iffon. Some persons might question the taste of Azokēon and Mēdos in building iridescent cities, but to them the accomplishment in a marked manner of their vow to Andûmaną and the gods was the all important matter. In pursuance of this object they issued a joint decree that thenceforth and forever all persons erecting structures in Bendolû-iffon Tylûsąą must build in harmony with the coloring of the Memorial Column, and thus far the decree has been observed. On the base of the column is inscribed the story of the war, of the storm, of the vow of Azokēon and Mēdos, of the appearing of the sign of peace, of the reconciliation of the two Sovereigns, and of the decree which should perpetually be observed lest Andûmaną might avenge himself for the infidelity of his children of Bendolû-iffon Tylûsąą.

At that time the religion of the Entoans included much that was deplorably irrational and supersititious, but you who have come to understand that the Spiritual or real man and the natural or animal man sustain toward each other a most complex relation, are aware that superstition is wholly of the lower or physical plane of Being. As the Dual man creature evolves into finer conditions the Ego, the Spiritual Self, is better able to manifest its higher attributes, thus, though the Entoans still observe the superstitious beliefs of their religion, Spiritually they have out-

grown them, and at a fitting opportunity gladly they will discard them and quickly they will manifest that despite ancient usages, Priestly influences, fear of the Deific Ones and a lack of knowledge concerning the continuity of existence, they are a Spiritualized people. Yes, superstitions become involved in the mentality of humans, forming what may be termed hereditary tendencies or traits. Fear being a most forceful trait of the Entoans, no one has dared, or perhaps cared, to act in opposition to the Decree chiselled in yonder majestic Column, and not until the new religion shall have dispelled old superstitious beliefs will the Entoans venture upon freedom of thought and conduct which we trust will not lead to the effacement of the unique beauty of Bendolû-iffon Tylûsąą, which long has been known as Bendolû-iffon, for when the Government became Centralized, kingdoms went out of fashion and the two cities became one.

De L'Ester—We are pleased that you and Bernard are as charmed as ourselves with this matchlessly lovely iridescent city, and we, too, will hope that a lessening belief in imaginary Gods and other superstitions may not lead to a modernizing of its unique features. Yes, Earth contains marbles and stones presenting the same colorings, but they are not likely to serve architectural purposes, at least not to the extent of building of them an entire city. We cannot now devote further time to Bendolû-iffon, but our future is all before us, so we only will say to it au revoir, for ere long we will return and you, Gentolą, and this interested lad will be with us.

Now we will journey toward Yoitan-dylû (tempest tossed), which lies directly eastward. It is a long, narrow, very salt sea, and it is the most tempestuous water of the Planet. Once it was a great body of water, but gradually during passing centuries it has so decreased in extent and

depth as to have become one of Ento's smaller salt seas. A little higher, George. Now glance backward. Is not the scene wonderfully beautiful? Over the receding city and over the ruffled surface of Phoemadon a luminous, opalescent veil has fallen and the scene is vanishing, vanishing, and now—it is gone.

In a certain locality on the northern shore of Yoitan-dylû we will find our friend Sylvian, who will inform us of affairs at Dạo. Yes, we were there this morning and perceived that the hour of Valloạ's departure is very nigh. Why do not we go there at once? For the reason that it would not be well to subject you to the powerful influences concentrating there. Were you physically strong we might venture to do so; as it is, your vitality must be conserved for a special occasion.

Inland about four English miles from Yoitan-dylû are the noted ruins of an ancient city whose principal features are several immense statues. Very ancient Ento Spirits say that the now arid regions surrounding the ruins of a great city were in their time sufficiently productive for the sustenance of a large agricultural population, but for many centuries they have not been inhabitable. The name of the city was Tenạvạh, and once the waves of Yoitan-dylû tumultuously rushed to its very feet, and to it at stated times, from all over the Planet, came multitudes of people to offer and to witness sacrifices to Andûmaṇạ and the lesser Deities. When we shall have reached the ruins Zenestạ will tell us something concerning them. Yes, the underlying lands present the same desolate appearance as others that we have traversed. Here and there springs of pure water well up, supplemented by deep borings which furnish a limited water supply, rendering somewhat productive small areas of land, which afford a precarious subsistence for small communities of frugal and industrious

people, but were it not that the general Government keeps over these isolated peoples a paternal supervision they would not be able to sustain themselves. A special air Transport service holds them in touch with other portions of the Planet, bearing to them such commodities as they require, in turn carrying away the surplusage of their several industries. As it is the fixed policy of the General Government to carry the Irrigating and Waterways System around the Planet, in time these fertile localities will become a part of the System. No, it will not be very long before this will occur, for by far the heaviest portion of the stupendous work already is accomplished. Owing to the many rocky formations existing between Camarissą and Etzoiną Loisą the undertaking thus far has been very arduous, the remaining work will be far easier of accomplishment. Indoloisą, Etzoiną, Phoemadon, Yoitan-dylû and other bodies of water lying within the area of the system will obviate the necessity of excavations for the Waterways. Through hydraulic and mechanical engineering all bodies of salt water are kept within their own bounds, only fresh water being permitted to flow in the Waterways and Irrigating Canals.

Slowly, George, and we will descend a little. Gentolą, what do you now see?

Gentola—Upon an immense oblong platform, which is quite elevated above the level of the sandy plain, I see one, two, three, four, five, six, seven enormously large statues. On the raised centre of the platform is a statue very much larger than the others. Its proportions are indeed gigantic, and its form and features are so finely modelled, so majestically beautiful that it seems incredible that mortals could have fashioned it. Above the forehead of this colossal statue is a golden Sun, its rays set close with jewels which gleam and scintillate as though endued with life.

In its extended right hand is a great cluster of golden rodels, and in the less extended, partly closed left hand is what appears to be a large golden egg. The other statues are very beautiful; three are male and three are female figures, at whose feet are altars in the form of great oblong basins. Why is it that the platform, the altars and the statues are so perfectly preserved and only fragmentary ruins of the great city remain?

ZENESTA—Before replying to your question allow me to say that the founding of this ruined city antedated the Establishment of the National Government and Religion, and that aside from what has been learned through the inscriptions on the base of the platform and on the altars to the Entoans of to-day, its history is little more than legendary. On our side of life we possess its authentic history. That you and Bernard may obtain a clearer view of the statues we will descend.

Now you perceive that though the foundation of the platform is of stone its upper portion upon which the statues stand is of a non-corrosive metal known as Sauva. The central figure represents Andûmana, the Supreme One. The three female figures on His right, and the three male figures on His left hand, are Deific Ones of Astranola. Yes, the coloring of the statues is very fine. Enamelling is an art in which the Entoans excel. Observe that the statues are composed of sections so nicely adjusted as to be nearly imperceptible. De L'Ester says that the metal is very like what you term bronze.

As briefly as possible I will relate somewhat of the history of the ruined city and of the temple of which this great altar and these wonderfully fine statues were features. Yes, this that you have thought a platform is an altar.

At a period when the equatorial regions were yet to a degree fertile Kĕhoivas Edda, the sovereign of the most

powerful nation of Ento, resolved to build on this spot a magnificent Temple and altar of sacrifice to the Supreme One and his chiefest Messengers, and in pursuance of this resolve he issued a proclamation, requesting all other sovereigns to join him in this pious undertaking. At this time, between the various races of Ento, wars were of frequent occurrence, and Kēhoivas Edda proposed that during the building of the Temple, and thereafter at stated periods, all wars and animosities of whatever nature for a certain number of days should cease, that thus all of Andûmaṇa's children might pass to and from the temple to their own places without fear of molestation. Calling upon Andûmaṇa and His Messengers to bear witness to his sincerity he declared that for all time the Temple, which should be known as Infadoihan-lûvētas (place of sacrifice), should belong to the several nations of Ento. Kēhoivas Edda, being the most powerful Sovereign of Ento, and his purpose a most pious one, his proposal received universal acceptance, and very soon from all parts of Ento came a multitude of artisans and laborers to assist in the building of the Temple. Each nation contributing according to its means, quickly vast treasure and material for the undertaking accumulated and within two Ento years the great temple reared its majestic beauty above the loftiest structures of the wide spreading city

During the building of the temple, and for many succeeding years, almost universal peace prevailed, and through many centuries the fires of those great altars consumed many, many victims of the dread superstitions of perverted religious ideas. Could these mute statues relate the story of the tragedies enacted upon their altars, we would turn away in horror from their recitals of scenes upon which loving, pitiful spirits once gazed and wept. You perceive that each statue has its own altar upon which special

sacrifices were offered. On the altar of the statue representing Andûmaṇa the Supreme One, the fairest and dearest of Ento's youths and maidens were sacrificed. On the altars of His six servitors animals set apart for the sacred purpose were burned. Other altars, no longer in existence, scarcely sufficed to contain the profusion of precious things and of grains, fruits and flowers offered for the purpose of securing the kind offices of the Gods and Goddesses of Astranolạ. Happily all this is of a bygone day, and even the ruins of the grandest Temple of that ancient time have nearly disappeared. The massive walls, the towering dome, the many huge columns, the great interior, enriched by all that treasure could command or art could produce, all, all, long since have been scattered abroad or buried beneath the shifting sands of this desert waste. Only these indestructible statues, the great altar supporting them, with here and there a broken column or a fragment of sculpture hints of the vanished glories of Infạdoihạn lûvētạs and of the great city Tenạvạh.

Previous to the building of the Temple, and for centuries afterward, the Entoans scarcely realized the increasing aridity of the soil of the equatorial countries. Thus while they gloried in and bore to the altars of their great and beautiful Temple their most valued possessions, the already greatly lowered mountains were growing less majestic, elevations imperceptibly were becoming levelled, valleys were being filled to the level of the plains, and flowing streams were being lost or diverted from their courses. The changes of centuries are as the long, long thoughts of the Infinite Mind. They go forward, perhaps almost imperceptibly, but they go forward.

Thus in time the region about Tenạvạh grew infertile, and gradually the population drew away to more favorable lands. The multitudes who, during many centuries, had

journeyed to the Temple to worship and to offer sacrifices, gradually ceased their attendance. The altar fires which, during centuries, had glowed incessantly, burned fitfully, then died away and the Temple fell into disuse, then into decay, its treasures serving for the enrichment of other shrines. With disuse of the Temple, Tenạvạh became entirely deserted, and for centuries past its ruins have found sepulture beneath the shifting sands, which, ere long, through the influence of the beneficent system, will yield up many buried pages of its history.

Now I will reply to your question. These statues are regarded with such reverential awe that ever the Priesthood have protested against their removal elsewhere, and the Government sees to it that at stated times competent persons are dispatched to this lonely spot to clear away drifting sands and to keep them and the altars in perfect repair.

From Entoans who recently have come into our Spirit Realms, we learn that when the system shall have reached this locality, on this spot the Government will erect another Temple. Is it too much to hope for, too much to expect, that it will be dedicated to the One Whose chiefest attribute is love?

De L'Ester—We will hope that it may be so. This we know, that no more on these altars will the crime of human sacrifice be perpetrated. These survivals of a tragic past do well to observe perpetual silence, for if they might even whisper the story of the atrocities committed in their names, the more enlightened, gentler Entoans of to-day would shrink from it in horror.

Now we must be up and away. Gentolạ, of all the scenes you have observed, none, I think, have appeared so utterly lonely, so pathetically forsaken as this verdureless plain

and those sombre, gigantic statues standing like silent sentinels over the buried city and temple.

We now will follow northward the western shore of Yoitan-dylû, and shortly we will arrive at some irrigated lands and an inconsiderable and rather modern city named Crystạ Fûyon, the name of its founder, and it is the capital city of this province, A-Shinoh. Yes, those green, luxuriant growths are in strong contrast to the adjoining desert lands. No, they are not irrigated by the water of Yoitan-dylû. You forget that it is a salt sea. To procure water for irrigation and for the service of the city, Crystạ Fûyon instituted a system of artesian wells, which was not difficult of accomplishment, as at no great depth, even under desert lands, there is an abundance of water.

George, for a few moments we will pause here. Yes, it is an attractive scene. In the near distance is Yoitan-dylû, on whose foam capped waves vessels of various kinds are tossing on their ways, and on its hither shore is white Crystạ Fûyon, with its beautiful snowy temple and many fine structures. On its landward side the city and its pretty suburban homes are surrounded by the luxuriant greenery of grains, grasses, fruit-bearing and other trees, and a wealth of blooming shrubs, vines and plants. Certainly Crystạ Fûyon, the founder of the city and of the Irrigating System which has reclaimed many miles of arid lands, deserves high praise for his efforts. Oh, yes, for over half an Ento century he has been on the spirit side, yet his interest in the city and its fortunes is unabated. Ah, Sylvian and Inidorạ are coming to meet us.

Inidora—Lohaû, lohaû, ēmanos.

De L'Ester—Hail, and a loving welcome for you, dear friends.

Sylvian—And for you all our hearts speak a fond greeting. No, we have not long awaited your coming, but long

enough for Inidoṛa to relate to my willing ears the story of his unlooked for finding of his other self and his attempts to establish a mutual rapport, in which, happily, to a degree, he has succeeded. What word do I bring you from Dạo? It is that for the present your journeyings must cease. Valloạ is about to pass into our Spirit Realms, and in anticipation of the event which can no longer be delayed, a vast number of our friends of many Planetary Spirit Realms have assembled to witness and to aid in the anticipated successful culmination of our Mission. That it will be successful we no longer doubt. Valloạ and Dano now fully realize that life does not end with death of the body, and in a measure this assurance assuages the sorrow of their approaching brief separation. For Omanos Fûnhạ there is but one step to be taken, when gladly he, too, will embrace the faith that will assure him of the existence of another world, where he will find his dear ones. Unconsciously he and many others are shrinking away from the old dread beliefs, and light from Spirit Realms is penetrating their consciousness and inspiring them with the hope that at last Andûmaṇạ has heard their importunate cries and is about to grant them continuous existence.

Valloạ now scarcely animates her physical body, and like an imprisoned bird she struggles for freedom, yet even as she tries to escape, her beautiful eyes, full of love and pity, turn to her despairing father, then upon her grief stricken lover, Dano Andûlēsạ, who kneels by her couch murmuring words of tenderness and covering her cold hands with tears and kisses. His Spirit vision has grown very clear and as in bewilderment he gazes upon the partially freed Valloạ, then upon the wasted form he so long has adored, in piteous tones he cries, "Valloạ, Valloạ, whither goest thou? I see thee, and thou art escaping from thy body, and thou art not dead. Oh, thou dread mystery death, take me,

oh take me too, for wheresoever my love may go, I, too, would go." Then again he cries, "Woman, woman of another world, come to me, come to me. Thou didst promise that in the supreme hour of trial thou wouldst come to me. Oh, come and teach to me the meaning of death." And thus the pitiful scene repeats itself, and the change is very near.

Gentola, the time has arrived for our departure for Dao, and soon in the presence of Omanos Fûnha and those about him, you, through the departing Valloa and her affianced, Prince Dano, will proclaim the glad tidings that death of the physical body affords release of the immortal Spirit. That life is unending, and that in a World unseen of mortal eyes all surely will find their loved ones whom they had mourned as having gone into eternal Silence.

Among those about the couch of Valloa is Ozynas Dûlsa, the Most High Priest of the Temple Zim, which you may know is the most sacred of Ento's Temples. Through purity of life and most ascetic habits this Most High Priest has to an unusual degree developed the Senses of Clairvoyance and Clairaudience, and when he shall come to understand their real meaning he will become a powerful force in the introduction of the new religion. Perhaps you are aware that all humans possess these senses, and that under favorable conditions all may exercise them. No, the case of this Priest is not exceptional. All high Priests are chosen for the position because of their supposed ability to hold converse with the Deific Ones. That they hold converse with discarnated Spirits is true, and naturally you may wonder why they and the peoples have not learned of the continuity of existence. The reason is obvious. Since ancient times a harsh, unyielding religious creed has held in bondage both Priests and peoples, and lest the Gods might call them to a fearful account for their impiety, none have dared to assail it. Such Spirit communications as from time to time the

Priests have received, if opposed to the creed, have been dismissed as mere hallucinations, but when in harmony with the creed they have been regarded as of Divine origin. Without such intervention as our Mission proposes this unhappy condition must indefinitely continue, but when, through such evidence as the Mission will offer, Omanos Fûnhą and those nearest him shall have accepted the new faith, the way will be made clear for Priests and peoples to follow the light which shall lead them into ways of greater happiness than ever they have dreamed of.

Ozynas Dûlsą, who is nearing the threshold of truth, is a courageous, eloquent and very spiritual man. Through recent experiences of Valloą and Dano he is so nearly convinced of the continuity of existence that he is ready to battle against the old faith and for the reception of the new religion, whose heralds noiselessly but determinedly are approaching the sorrowful peoples, resolved to dissipate the darkness which ever has enshrouded their lives.

Now look straight ahead and in a moment you will perceive the dim outlines of the lofty domes and loftier Light and Signal Towers of Ento's capital city. To the left of the loftiest Signal Tower which overlooks the city is the residence of the Supreme Rulers of Ento, and where now Spirit hosts are concentrating their forces, and where very soon you will be the central figure of what to you and this dear youth will be a strange drama. I much regret my inability to converse with you directly, but I trust that our mutual friend has made my meaning clear to you.

De L'Ester—I believe that I have correctly translated all that you have said, and now that the momentous hour has arrived for a brief time our Sensitive must return to her home so that she may arrange for an unusually prolonged absence from her physical body. Within a half hour we will meet you near or in the palace.

Info oovistû.

Gentola, George and I will swiftly bear you to your home, where I shall have something of moment to say to you. You will close your eyes, for we shall traverse the space between Ento and Earth with utmost speed. Ah, ah. That is well. Now unclose your eyes, for you are safe within your quiet, darkened room, and no one but the faithful Vena is in the house, and she is preparing to leave it, but you will request her to remain at home, for you must not be left unattended. Now listen attentively to what I shall say. As you have learned, but do not now clearly remember, Valloa, daughter of Omanos Fûnha, Osy Hûn, is about to pass into Ento's Spirit Realms, and that success may attend the Mission of Love in which you and we are engaged, we must ask you to unreservedly submit yourself to our requirements. Rest assured that we will guard you carefully, and by all that is Divine we pledge ourselves that you shall not be tried beyond your strength. To prevent possible injury, we desire that you shall charge Vena to, on no account, permit any one to enter the house during your submergement, and that will occupy six, probably seven, hours. Say to her that she must not attend the door bell or open the door of your room, and do so at once, for we must hasten our return to Ento.

Gentola—I have instructed Vena to remain in the house, to allow no one to enter it, and to leave me undisturbed until five o'clock, which will be seven hours hence.

De L'Ester—We have heard your conversation with the girl, who is in a state of nervous alarm lest some evil may befall you. Ask her to lower the window shade in the adjoining room. Some rays of light are penetrating the desired darkness of this one, and it may be well to further reassure her, so that she may not feel impelled to disturb you. That is well, and all things being arranged to our

satisfaction we at once will depart. Close your eyes and render yourself passive. You are not afraid?

GENTOLA—Not afraid, but a little nervous. As I ever have found you true to your word, I will trust you to the end.

DE L'ESTER—That you safely may do, for aside from all other considerations we greatly desire that you shall yet a while remain on the Earth plane, that with your approval we may make further use of your peculiar phase of Mediumship. We have not labored all these years to fit you for a definite purpose to now willfully permit injury of our Instrument. You may believe, too, that in our demands upon your time and strength for the furtherance of our Mission, we are not actuated by selfish motives, and in time you will understand that if you have suffered and practiced much self-denial, we, too, have sacrificed much that we might aid in the accomplishment of what you and we regard as a sacred duty. Now you are tranquil and we are ready for our flight to Ento.

You now may unclose your eyes for we are nearing Dạo, and you may perceive its many stately structures, whose domes and towers are in relief against a background of cloudless azure sky. We now will approach the Palace, which you will observe is enveloped in a shining, mistlike aural cloud, within which a host of exalted Spirits are aiding in the Spiritual unfoldment of Omanos Fûnhạ and others who, ere long, will proclaim to the peoples of Ento the glorious truth that the Spirit, the real Self, survives the change called death. When presently we shall enter within the aural cloud you will clearly see what you never —But I must not anticipate, and you will strive to regain your usual tranquillity.

One seldom sees a more artistic structure than this massive, stately, harmoniously designed residence of the

Supreme Rulers of Ento, its lovely surroundings affording an admirable setting for such a gem of architecture. Indeed the entire city is an architectural dream. It strictly is a residence city, though of necessity in it are bazaars and marts containing all that is finest and best pertaining to art, manufactured wares and natural products. No, it is not an extensive city, the population not exceeding a half million, but it is the richest city of Ento, and one of the oldest.

Now you are quieted and we will join our Band within the aural cloud.

Gentola—De L'Ester, friends, wait a moment; I believe I am frightened. Oh, who are those wonderfully beautiful Beings? Are they Angels or are they Spirits? Oh, I am overwhelmed by the amazing spectacle.

De L'Ester—Tranquillize yourself, I pray you, tranquillize yourself; none but loving friends are here. Those radiant Beings are exalted Spirits from many Spirit Worlds, and conditions are such that for the first time during our Mission you see Spirits as *they really are.* You are aware that the physical body is composed of grosser elements of substance, and the Spirit body of elements more refined, the elemental quality of the Spirit body depending upon the manner of existence of the mortal, so you readily may conclude that those Spirits are of an exalted plane, else they would not present such a glorified appearance, neither would they be able to serve the purpose for which they have assembled. Adonēon, the leader of a Band, desires to address you.

Adoneon—Trembling one from the Earthworld, the Sorrowful Star, upon which I, too, once dwelt, I pray you to accept our gentlest, our most loving greeting. Once we all existed in mortal forms, but having been freed from physical expression we present to your unaccustomed gaze

an appearance which startles and occasions you some trepidation. Will it calm your disquietude if I say that could you see yourself as we see you, you would be as greatly amazed at your real appearance as you are at our own. Then be at peace, for as we are, you some time will be, and then, as now, gladly you will serve the lowliest of the human Brotherhood. Gentola, you are rightly named, for only one of kindliest nature would risk the severance of the ties of your present Embodiment, that thus you may aid this Mission of Loving endeavor. You desire to learn somewhat of my earthly history. As you will, but it must be as the merest fragment of the whole.

Rome was my birthplace, and I was the only child of persons of distinction. From my earliest youth I revolted against the gross licentiousness and debauchery, not only of the masses, but of those in highest places, whose criminally bestial orgies were beyond description, vile and demoralizing. My parents, too, shrank in horror and disgust from a condition of society which words cannot express. So did others, but those who dare oppose themselves against the example of the conscienceless Emperor Nero, and his equally conscienceless courtiers, did so at the peril of life and estate. Through his intolerable tyranny I, with other youths of the best blood of Rome, were driven to plot rebellion against his musrule, and when our hopes of success were at the highest, a treacherous youth betrayed us and we were arrested and sentenced to death in the arena. My beloved father was shorn of his rank and possessions, and with my gentle mother, was driven into exile, which they did not long survive. But Nero, the insane, brutal tyrant, the ferocious, drunken beast, and the curse of his unhappy time; Nero, who made human agony his pastime, still lived to gleefully laugh while naked, empty handed victims were cast into the arena to be torn limb from limb by crea-

tures no more savage, no more relentless than the insensate wretch who gloated over the horrible scene. Earth has not harbored a more ignoble mortal than he who styled himself, and indeed regarded himself, as the "Divine Cæsar."

When the hour of my agony arrived, I, with many others, one a fair girl scarcely beyond childhood, were driven to our doom. Some, through terror, swooned into merciful oblivion, others shrieked wildly and pitifully, frantically strove to escape from the great beasts who tore them into fragments, and still others instinctively fought for life, or coweringly shrank from their hideous fate. But not I, not I. As an enormous lion rushed like an avalanche from the opened door of his cage, the young girl clung to me for protection. One glance at her wide open eyes and terror stricken, lovely face, round which her golden hair fell in curling profusion, inspired me with courage born of pity and despair. Putting her behind me, I strode toward the lion, my burning, unwavering gaze meeting the glowing eyes of the famished and enraged beast, and for a moment the crouching creature hesitated, and Nero shouted and clapped his jewelled hands. The next instant the lion launched himself against my naked form and in another moment I was freed and beyond the reach of the cruelest of all creatures—the *human animal.*

After the lapse of half a thousand of your years, at my own desire, and for a purpose, the Angels of the Visitation found me a birthplace on the glorious planet Jupiter. Your astronomers would question this statement. They do not take into account the fact that necessarily they possess but a limited knowledge of the constitution and conditions of the Planets of our Solar System, or of the Beings who may inhabit them, and they do not recognize the more important fact that Spirit, the Life Principle, is indestructible, and that it possesses the ability of adjusting

itself to other environments than those of Earth. From Jupiter's Spirit Realms I, and these my comrades have come to aid in this attempt to bring Spiritual enlightenment to the sorrowful children of Ento. Our Band of nine Spirits will endeavor to come into harmonious relations with Omanos Fûnha. To other Bands of Spirits from other Planetary Spheres have been assigned special duties. Upon De L'Ester and his Band will rest the responsibility of controlling and directing you. As far as possible our plans have been perfected, and the supreme moment having arrived, may the Divine, Intelligent, All Potent One direct and aid us in our endeavor to fulfill the Law of Love.

De L'Ester—Gentola, now that you have grown tranquil, we will enter the apartment of the passing Valloa. Be attentive while I inform you as to who some of the assembled personages are, then you will describe the surroundings of this pitiful scene. Later, your deeper submergence will oblige me to continue a narration of what may occur. Do you understand?

Gentola—I do, and shall try to meet your wishes. I find myself standing at the foot of Valloa's couch, which is near the centre of the very spacious apartment, whose walls and ceiling are marvels of beauty. Upon their ivory white surfaces are sprays of exquisite blossoms so true to nature that it seems as though one might gather them from their delicate foliage. Rich tapestries of palest blue, combined with snowy laces, drape the lofty windows, and fluted panels of the same tapestry separate the flower designs on walls and ceiling, the effect being very refined and beautiful. On opposing sides of the apartment great mirrors are let into the walls, their frames and the woodwork of doors and windows being in white and gold and the floor is such an exquisitely dainty mosaic that it seems a profanation to step on it. There are some very beautiful di-

vans and chairs and a large, handsome table which, with the exception of the lovely couch on which Valloa lies, completes the furnishing of the apartment.

Through a window from which the drapery is drawn aside the light falls upon a young girl whose angelically lovely face is framed in a mass of curling, golden hair. It is the face of the young girl you once showed me in a picture, but it is more mature, more expressive, more spirituelle, than the pictured face. The soft, fleecy, white couch clothing outlines a tall, slender form, somewhat emaciated, but modelled most beautifully, and as she lifts her hands to push away from her low, wide forehead her shining hair, I see that they are as white as lilies and exceedingly shapely. On one side of the couch sits Omanos Fûnha, a majestic, very handsome, dark skinned man of about middle age. On the other side of the couch kneels Dano, his mournful gaze fixed upon the face of the dying girl, whose expression is serene but very pathetic. In Dano's clasp is her left hand, which he holds against his tremulous lips. With her right hand she fondly but feebly caresses her father's stately head, bowed near her own, and her large, beautiful azure hued eyes look into his despairing face, then turn toward the sorrowful face of her affianced, and she murmurs low, broken words of endearment for both. Dano's father, Basto Andûlēsa, who, with bowed head and folded arms, stands near the head of the couch, is a picture of woe. By Dano's side stands his mother, a very tall, olive skinned, strikingly handsome woman, whom her son closely resembles. On her face is an expression of great tenderness, as she whispers fondly pitiful words to the dying girl, who gently touches her face and smiles up at her. Suddenly, with a quivering moan and a look of terror in her dark eyes, she draws away, but quickly recovers herself, and again she stoops to mur-

mur loving words to Valloą and to Dano, upon whose dark, flowing hair her tears fall like rain. Near Omanos Fûnhą stands the Most High Priest Ozynas Dûlsą, and what a singularly grand looking man he is. He is taller than any Entoan I have seen; taller even than Omanos Fûnhą whom I think he resembles. As he stands erect, silent and motionless, he looks like a draped bronze statue. There is a peculiar expression on his quiet face, a sort of introspective expression which suggests the thought that he is questioning himself as to the mystery of death, whose dread shadow is stealing over the beautiful face of Valloą.

Of the host of Spirit men and women thronging this apartment, the entire residence and the aura inclosed space about it, what can I, what shall I say? To my unfolded vision the walls oppose no barrier, and with inexpressible awe and wonder I gaze upon these luminous ones, whose faces and forms possess a beauty and majesty indescribable. I can think of no other word than Godlike that will convey my idea of their appearance, but I—but language fails me—I—can say—no—more.

De L'Ester—Before narrating what occurred after Gentolą ceased speaking I will say that the Organization controlling this Mission consists of seven Bands of advanced Spirits of various Planetary Spirit Spheres, and that our Mission is not an isolated one. On all Planets inhabited by Spiritualized humans, Spirit Missions for the accomplishment of various purposes, constantly are being carried forward. On Earth, at this time, more than one Mission is in progress. Some will elevate humanity; others, under control of Spirits not of bad intentions, but of a low plane of evolvement, hence ignorant as to results, will debase and retard progress. I make mention of this matter so that if perchance some may read this story of our Mission they will understand that it is but one of many.

Having become submerged to a degree that rendered her incapable of further speech, and the moment of Valloą's departure being close at hand, it became imperative that our Instrument should be illumined to her highest capacity, so that she might deliver our message to Omanos Fûnhą, to Dano, to the Most High Priest, and to others surrounding the passing girl.

At the moment of midday Gentolą was made to call softly but distinctly, "Dano! Dano!" All heard the voice, and a look of startled inquiry was on each face. Raising his head for a moment Dano intently listened, then breathlessly he questioned, "Who calls me? Who calls me?" But for a little there was no reply, and only the faint, fitful breathing of the dying girl broke the profound stillness. Then the seven Bands of Spirits formed in Circles, and their combined forces were brought to bear upon Omanos Fûnhą, Dano, Ozynas Dûlsą, and upon Valloą, whose vital energy for the moment was augmented. Instantaneously Dano's Spirit Senses were so quickened that he perceived not only Gentolą, but in a less perfect manner our entire Band, upon whom he gazed curiously, evidently doubting our reality. His interest being centered in Gentolą, quickly he turned toward her, his face irradiated with surprise and joy. Inclining his head near Valloą's in low, trembling tones he exclaimed, "She has come, as she promised; she has come, Valloą. Valloą, my dearest one, see you not a strange Being by the side of your father?" The yet conscious girl smiled and murmured, "Yes —yes." Looking about him the greatly disturbed Omanos Fûnhą exclaimed, "I see no one, I see no one. Oh, my children, our mutual sorrow confuses our senses, and we imagine unrealities. Dano, Dano, I pray you compose yourself lest we disquiet our dearest one." As Omanos Fûnhą uttered these words an expression of

intense surprise and bewilderment stole over his face, and over the face of Ozynas Dûlsạ, for at that moment their Spirit Senses were so unfolded that in awed and terrified silence *they saw and heard.*

Then, at my dictation, in a voice low but audible to all, Gentolạ delivered our message. "Dano, Dano," she said, "as I promised so have I in your hour of deepest sorrow come to you. You perceive that Valloạ, the Real Spiritual Valloạ, is well nigh freed from the frail, beautiful form you all love so well. In a few moments she will be released; then her golden haired mother and her Aunt Sylvian, whom you also perceive hovering above the couch, will bear your love to her home in the glorious Spirit World, where you and all her dear ones ere long will rejoin her. In this hour of your greatest sorrow I bear you a Message that henceforth will fill your life and the lives of Ento's children with immeasurable peace and joy. Omanos Fûnhạ, and you, Ozynas Dûlsạ, Priest of a hopeless religion, listen that you, too, may receive knowledge of the grandest Truth that can be revealed to man. Through purity of life, and a noble ambition to *serve* rather than to rule, and recently through keenest anguish of soul, you, Omanos Fûnha, have so unfolded your Spiritual Self that you are prepared to accept this Truth, and you, Ozynas Dûlsạ, through lofty aspiration and exceptional ability to perceive that which hitherto you have not understood, will proclaim the Revelation that the physical body is but the casket in which the priceless jewel, the Immortal Self, which is the deathless expression of the Infinite Spirit whom you name Andûmanạ, is enshrined. Hitherto, because of the positiveness and materialism of your religious beliefs, so dense has been the aural atmosphere about you, that light from Ento's and other Spirit Worlds has not penetrated your Spiritual consciousness. During past centuries the Immortals of many

Spirit Worlds have striven to communicate with the children of Ento, that thus they might bring hope to despairing ones who have lived, loved and sorrowed, even as you who love this, your dearest one, now sorrow. Striving, watching, waiting, loving, pitiful spirits, who once were mortals like yourselves, at last have found their opportunity and have hastened to bring light into darkness, joy for sorrow and hope for despair. They, with glad hearts, have come to proclaim to you that life and Spirit are one and indestructible. That, though unseen by mortal eyes, the animating Principle, the Real Self, is Immortal, and in Realms indescribable by human language, those who have passed from Ento and other Worlds, live, love and enjoy, or sorrow, in accordance with the purity or impurity of their mortal existence. They also have come to proclaim to you that there is but One God, Who is the Infinite Spirit, Who permeates all things. The Infinitely Intelligent Spirit, who knows all things. The Infinite Energy, who is the Source of all things. The Dual, Unseeable, Unknowable One, whose manifestations alone declare the Infinity of their origin. They have come to proclaim to you that Ento is but one of myriads of Worlds, comprising an illimitable Universe, whose every atom is vitalized and permeated by this Infinite Spirit, who no more lives in the shining Orb which sheds its radiant beams over the lands and seas of Ento and over other greater Worlds far away in space than in the petals of the rodel, or in the atoms floating in the atmosphere. When the great flaming Star you ignorantly have thought the abode of Andûmaṇa, the Supreme One, has for a time disappeared from your view, and the darkness of night has fallen over this portion of your Ento World, reverently you have gazed toward the shining points in space, aye, so far away in space, that you can form no conception of the immensity of their distances from Ento,

and you have believed them the Lamps of the Realm of Astranola. Learn, oh children of our common Father, Mother God, that they are Worlds, some of them of such vast proportions that, compared with them, Ento and the Earth World, where I dwell, are dwarfed into insignificance. Some of these worlds are peopled by very advanced and exalted humans, others by mortals in various stages of evolvement, and all are the children of the Infinite One. I cannot now speak more fully of these matters, but, concerning them, later on you shall receive further instruction.

"Dano, dear youth, let the words of our Message sink deeply into your heart, for you are the chosen herald, who first shall proclaim the new Faith to the children of Ento. Be courageous, be faithful, and in accordance with the measure of your courage and your faithfulness shall be your consciousness that ever by your side will walk your spirit bride, your other Self, Valloa. Dano, Dano, are you strong enough, are you courageous enough to give to your sorrowful people the Message of the new faith?"

For a little Dano hesitated, and Valloa, over whose fair face the whiteness of death was stealing, reached toward him a tremulous hand and faintly murmured: "Dano—my beloved—you will—you—will—give—this truth—to—our—despairing—people, and—and—your Valloa will—walk—with you—until—your glorious—work—shall—be—ended."

In her dimming, azure hued eyes was an expression of immeasurable entreaty, and, overwhelmed with emotion, gently, tenderly, Dano pressed her cold hand to his lips, and in low, fervent tones said: "I believe in One Supreme Being, who is beyond my finite comprehension. I believe that beyond this sorrowful life there is another state of existence, where all will find their beloved dead, with whom

they will live and love forever, and I promise you, oh, my dearest, that for as long as I may live in my mortal body, I will proclaim to our peoples the amazing, the glorious Truth that has been revealed to us. That it is a truth I well know, for even as I gaze upon your beloved mortal form, rising above your head I see your Real Self, radiant and lovely beyond all beauty of mortal woman. I see, too, your mother, your wondrously beautiful golden haired mother, and Sylvian, the lovely and gracious woman whom in my childhood I revered as I revered the Goddesses of Astranola. They support you in their arms, my dearest, and they are about to bear you away from my sight. Valloa—Valloa—oh, my beloved, open your beautiful eyes—oh, speak to me once more. Do you hear me, Valloa? Do you hear me? Answer me if but with a word, or a smile, so that I may know that you have heard my vow." As though in answer to his piteous appeal Valloa's eyelids quivered and slowly her blue eyes unclosed and gazed into Dano's, and a faint smile played about her parted lips. Then, with a supreme effort, her gaze turned upon her father, who bent his head near her to catch her whispered words, the last he would hear from the mortal lips of his idolized child. "Father, father," she sighed, rather than said, "it is true—promise—me—your—child—to—give—this—truth—to our—people. Fath—er, prom—ise——" The blue eyes closed, a smile wreathed itself about the sweet mouth, and—all was still.

We, who have observed the release of many Spirits, seldom have witnessed a scene so pathetic, so profoundly touching. About the spacious chamber were grouped the Seven Spirit Circles, deeply sympathizing with the bereft ones, who for a time remained in voiceless apathy, their overwhelming grief finding no utterance in word or outcry. Cradled in the arms of her Spirit mother and of her

Aunt Sylvian, the Spirit Valloą laid like a smiling, sleeping infant. By the side of the couch knelt Dano, holding in his warm clasp the cold, lifeless hands of his love, and gazing upon her pallid face in speechless agony. Bending over him his mother by her silent sympathy sought to console him, her fast falling tears evincing the depth of her own sorrow. Still by the side of Omanos Fûnhą stood Gentolą, and though intently listening to our Message, not once had he looked at her, but now impelled by our concentrated desire, slowly, timidly he turned his gaze upon her, and for the first time fully realized the presence of a spirit. She alone of the assembled spirits being perceptible to his but partially unfolded Clairvoyant and Clairaudient Senses, awe stricken and trembling he sank to his knees, and in broken accents questioned: "Who art thou? What art thou?" At my dictation she replied:

Gentola—By some spirit friends I have been named Gentolą, and am not of your people, but am of a World afar in space, which by its peoples is known as Earth. In a manner which I now cannot explain I can leave my living physical body, and by some wise and strong Spirits who understand Spiritual Laws, I have been borne from Earth to your World, that through me they might reveal to you and to your people that the Spirit, the Real Self of humans survives death of the physical body. For the reason that I am less etherealized than wholly freed Spirits, you, Dano, and you, Ozynas Dûlsą, perceive me, and were your superior Senses more fully unfolded, you would behold Sēloną, the purple eyed, golden haired wife of your youth, and her sister, Sylvian, too, who will assist in bearing to her beautiful home in your Spirit World your angel daughter Valloą. Sēloną and Sylvian implore you to remember Valloą's last words, and if in your consciousness the new Faith may find a steadfast abiding place you will

gladden the hearts of your beloved and loving ones by openly declaring it. Remember that though you are not conscious of their presence, often they are near you, reading your every thought, and that your joy is their joy, and that in their hearts your griefs find quick response. Ever your gentle, loving wife guards and guides you in your ways. Ever, as you walk to and fro, silently her footfalls keep pace with yours, and when the hour of your release from your mortal body shall arrive she and Valloą will be with you, and in a World whose skies are ever radiant with a light unknown to mortals, over whose brightest days shadows ever are falling, you will be reunited with those whom you have mourned as having gone into perpetual Silence. In this Spirit World the flowers are fadeless, the balmy air is vibrant with Divinest harmonies and joys such as mortals cannot conceive of await all whose exalted lives have prepared them for lofty states of Being. The Guiding Spirits who have brought me here say that ere long I shall come again to offer to you a fuller knowledge of the Truth we are striving to reveal to you, a Truth which shall dispel your fear of death, which is but a transition to a higher state of existence, and shall bring to you and to your people consolation and peace inexpressible.

De L'Ester—Ere Gentoląceased speaking, through grief and amazement Omanos Fûnhą was so overwhelmed that had not Ozynas Dûlsą's strong arms sustained him he would have fallen prone. Swaying like a drunken man, he extended his trembling hands toward Gentolącrying: "Thou sayest thou art from another World, a World afar in space. Thou sayest that my child Valloą still lives, and that her mother and Sylvian are here to bear her away to a World invisible to me. Where is this invisible World of living ones, and do my dear ones indeed dwell there? And when the breath of my life shall cease shall I, too, surely

continue to exist, and with them abide forever? And truly are there in space other Worlds, where men and women live, love and die as do we of Ento? The thought is too stupendous. I cannot realize it. Speak, I entreat you, ere my senses totter to their destruction."

Quickly our Forces combined to quiet his somewhat frenzied state, and again Gentolą was made to address him and those about him.

Gentola—I, who am but the Instrument for Spirits more exalted than myself, can only say that which they dictate to me. When daylight has merged into twilight, and twilight has deepened into darkness, myriads of shining points dot the vast expanse of the night sky, and you have been taught that these shining points are the Lamps illumining the abode of your Gods and Goddesses, whom you have regarded as the Messengers of Andûmanạ the Supreme One. Among those shining points is one gleaming with a soft, silvery radiance, which your Priests have named Inglos ēvecto Frydą, which, I am told, would in my language mean Frydą's lamp or light. Truly this silvery point is the Earth world where I dwell. Like all the Worlds in space it is spherical in form and nearly twice the size of Ento, which it closely resembles, and, like your world, its surface is composed of divisions of land and water, and its products of all kinds are very similar to those of Ento. Our learned ones believe that it is a younger World than this, as much of its land surface is quite rugged, and there are mountains so lofty that their peaks pierce the clouds. Its hills, too, are still elevated, and its valleys deeply depressed, whereas time has nearly levelled the surface of Ento, necessitating your vast System of Irrigation, which on the Earth World only in isolated instances is required. We consider your civilization more advanced

than is ours, which indicates your greater maturity, and in the arts and most of the sciences your attainments equal or surpass those of our people, who generally aspire to acquire wisdom and a knowledge of all that may advance their best interests. Like the Entoans we have trials and sorrows for our loved ones also pass to the World of Spirits, and we miss their presence, as you will miss Valloa's, but our knowledge of continuous existence enables us to endure what cannot be avoided, and we well know that when we too shall pass to our Spirit World we will find all our dear ones who have preceded us.

Among our learned ones are those who have constructed instruments very like those through which from the summits of your great Watch Towers you gaze across the surface of Ento. Through these Instruments, known as Telescopes, men and women versed in the science of astronomy are enabled to observe and study the Worlds in space just as the learned ones of Ento may do when an acceptance of the new Faith shall free them from their superstitious fears of the Gods and Goddesses who do not exist, the only God being the Supreme One, who is a God of Love, and not a vengeful destroyer of his children.

Like Ento, our Earth World also has divisions of day and night, which in their duration very nearly correspond with your own, and the Sun, the same glorious Orb that blesses Ento with light and heat, shines on our World as well. During a certain period of our year, which is a little more than half the length of yours, when darkness falls and the sky is unclouded, afar we behold a beautiful ruddy Star, known to us as the planet Mars, and of all the Worlds in space none so attracts our attention as this Star, which truly is this, your Ento World. Those who have brought me here desire me to say that certain instruction they now would gladly offer for your consideration must

for the present be withheld, but that when a more propitious hour shall arrive, through me they will reveal to you much that will add to the happiness and well being of yourself and peoples.

To your question relating to the locality of the World of living ones I must reply briefly. About all Worlds sufficiently matured to afford sustenance and habitation for various life forms and for the children of the Incomprehensible, Infinite Intelligent Energy you name Andûmaṇa, there are a Series of Spirit Realms which envelop material Worlds as the husk of the Plûymą envelops its crimson fruit. These Realms are suited to the requirements of their inhabitants, who are Spirits, who through death of the physical body have been released, and as men, women and children live a more real life than do mortals. In these Realms all progress toward higher attainments and greater perfection, and when fitted for the change they pass from lower to higher realms and greater joys. In Ento's Spirit Realms your real Self will find all whom you have loved but not lost, for they live and love you, and in the grandly beautiful home prepared for you they await your coming. Be patient, then, and from time to time all that is for your good will be revealed to you. Now, as never before, Spirits of the higher Realms can penetrate the aura surrounding the peoples of Ento, and to you three illumined ones will be revealed that which will inspire and unfold your inner consciousness, so that with clearer vision you will perceive the Immortals who ever are about you and all who yet abide in the mortal form. At this moment this apartment is thronged with Immortals, who are here to assist in your unfoldment and that of Dano and Ozynas Dûlsą, who better than yourself comprehends this, to you, strange occurrence. Gladly these exalted Spirits will aid you in your search after Truth, which is wholly Divine and

which alone can assist humanity in its ever onward progress. There, Omanos Fûnhą, lies the inanimate form of your beloved daughter, and Dano's affianced wife, the form which for a brief time was the dwelling place of the Spirit Valloą, who now in the arms of her mother and Sylvian is about to be borne to their and her home in your Spirit World. What Message shall they convey to other dear ones who await their coming?

De L'Ester—While Gentolą was speaking, Omanos Fûnhą, Dano, Ozyras Dûlsą and Dano's parents, who heard her quite audible voice, stood like so many statues, every sense absorbed in the intense desire to catch her every word, and when silence followed speech they looked into each others' faces with an expression of awed inquiry, but no one uttered a sound. Some moments elapsed, then Omanos Fûnhą slowly turned toward the couch and silently gazed upon the pallid face framed in a wealth of golden, curling tresses, then within his trembling palms he folded Valloą's small, cold, stiffening hands, covering them with kisses and wetting them with his tears, then tenderly he laid them over her bosom and turned away from the couch. Standing erect, with uplifted eyes and hands, and with an expression of deep emotion on his dark, handsome face, in impassioned tones his voice broke the stillness.

Omanos Funha—Oh thou Infinite and Supreme One, whose ignorant but adoring children we are, as our fathers and mothers have worshipped so have Thy children of a later time worshipped Thee. When light and heat have brooded over Ento, causing all living things to fructify and yield sustenance to Thy children and the creatures of Thy Creation, we have said, "Praise be unto Andûmaną, the Supreme One, who, from His shining abode, smiles upon us His children, and with such offerings as we have conceived acceptable we have sought to manifest our gratitude for

Thy beneficence. Yet ever as we have rendered homage unto Thee our hearts have been heavy through fear and despair. Ever the noiseless, dusky wings of the dread Messenger Phra have so overshadowed our lives that now that Thou callest to us we are too blind to see our way to Thee, too deaf to clearly hear Thy voice, but since it is Thy Will that now we shall receive the light of the grandest, most priceless Truth that Thou canst vouchsafe to us, Thou Wilt lift the shadows from our eyes and humbly, adoringly, we will strive to find our ways to Thy glorious presence. The brightest, most precious jewel of the crown of my life this day hath gone from me, and I am desolate, but it is Thy Will and I murmur not, for through this Thy Messenger Thou sayest that after the body ceases to live, in an invisible but fairer World than Ento the Real Selves of Thy children consciously continue to exist, and after what Thou hast made us to see and to hear, I, Omanos Fûnhą, doubt it not. Then praise be unto Thee, that through Thy love for Thine own, after the breath of our lives shall cease we shall find our beloved ones, and with them ceaselessly adore Thee for this Thy most precious gift to Thy undeserving but loving children. Raû, raû, raû.

De L'Ester—All in attendance, spirits and mortals, fervently responded, "Raû, raû, raû." After a brief pause he turned to the Most High Priest and said: "Your Sacredness, Ozynas Dûlsą, long hast thou administered the rites of the old faith; what sayest thou of this new Revelation from Andûmaną, the Supreme One to whom be adoration forever, that He hath heard our fervent petitions and hath granted to us and to our sorrowful peoples a knowledge that though our bodies shall die we shall continue to exist. So long hast thou been my close friend that thou wilt bear with my rapture, which alas is tinged with deep-

est sorrow," and he stooped and kissed Valloą's smiling lips and folded hands. Silently, attentively, Ozynas Dûlsą listened to Omanos Fûnhą's words, then with a certain tenderness of manner he replied: "Thou art the Supreme Ruler of Ento, and thou art a wise, just, loving and learned man, and even as the chalices of the snowy rodel turn their perfumed hearts toward Diafon ēvoihą (the sun) so do the hearts of the people turn toward thee for counsel and sympathy. Thou knowest why the people sorrow, and thou knowest that even at their feasts joy is a rare guest. It hath pleased Andûmaną to withhold from His children of past times this wondrous Revelation that life is continuous and that in Realms invisible to mortal vision the children of His Love shall abide forever. It is not for us to question His Will or His Wisdom. It is for us to listen and to obey, so I pray that thou wilt not withhold from the children of Ento the glad Revelation which hath been vouchsafed to us in this the hour of our deepest sorrow.

"It may greatly surprise thee to learn that many Priests and Priestesses of the Temples see and hear as thou now seest and hearest, but the meaning of it hath not been understood, and fear of Andûmaną and the Deific Ones hath caused them to keep silent and to cling to old traditions. So convinced am I that the Truth is being Revealed to us that with thy approval I, Ozynas Dûlsą, gladly will aid in proclaiming the glorious, the wondrous words of Andûmaną's Revelation to His children."

While Ozynas Dûlsą spoke, Dano knelt by the side of the couch, steadfastly gazing upon the lovely face which soon would be naught but ashes, but toward the close of Ozynas Dûlsą's speech he arose and in deep entrancement stood motionless. Aided by our combined Forces, Zenestą Hąo was enabled to control his Senses and through him to address Omanos Fûnhą, Dano's parents and Ozynas Dûlsą.

Zenesta Hao—I, who through the lips of this entranced youth will attempt to address you, may be remembered as Zenesta Hạo, long a Professor of languages in the renowned Galarēsạ of Camarissạ. During my mortal existence I, like all the peoples of Ento, was ignorant of the fact that death of the mortal body releases the Immortal Spirit, which is the real Self of man, or, to state the fact more clearly, when the real Self, the Immortal Spirit, finds the mortal body no longer suited to its requirements, it releases itself and under the higher, better conditions of the Spirit World, continues its progress onward, onward forever. Not until I was released from my worn and aged body did I learn the glorious truth that I was Immortal. In the sorrowful belief that death was the end of all, I fell asleep. I awakened to find about me my dearest ones who had come to bear me to their and my home in the World of the Immortals. Oh, the joy that filled my enraptured Being when I became fully conscious that continuous existence, progress and happiness inexpressible was the reward of a life devoted to virtuous conduct and loving service for others, and that for those who had not lived in accordance with their highest ideals there was endless time and opportunity for the amending of the mistakes and wrongs of mortal life, and for progress as endless as eternity.

Dear friends, were your Spirit vision fully unfolded, in this chamber you would behold forms and faces of Spirits who are revered and famous in the history of Ento. Here are Genessano Allis Immo Rû, and his little less famous spouse, the Lady Camarissạ, and their two sons Inidorạ and Genessano, who offer to you all their kindliest greetings and an assurance of their immeasurable joy that at last the light of a great Truth is about to irradiate the sorrowful lives of the peoples of their ever beloved Ento. Here, too, is Hạ-Moûfi Adassi whose name ever is on the

lips of all students of nature. He also greets you all and joins with all the Invisibles present in expressions of love and sympathy for you in this your hour of mingled joy and sadness.

Omanos Fûnhạ, thou art favored beyond all men who ever have lived on Ento, for even in the hour of thy deepest anguish a joy hath come to thee, which henceforth shall fill thy days with blessedness and peace. Then hasten, oh, hasten to crown the days of the children of Ento with unlooked for gladness. Give to them the assurance that the old, hopeless faith is no more. That Andûmaṇạ, the Supreme One, hath revealed to His ever sorrowful children the highest expression of His love for them, and that henceforth death shall be known as the Angel who guards the portal between mortal and Immortal Life.

Basto Andûlēsạ, I salute thee and thy gracious spouse, and it is my pleasant duty to convey to her beloved parents a most tender and most loving greeting from one who in her early youth passed to the World of Spirits. I speak for thy ceaselessly mourned daughter Ontạ, who joins her entreaties with ours that you earnestly shall assist in the introduction and acceptance of the new Faith, which for you and Ento's peoples shall change the face of all things, and she entreats you and her mother to encourage her brother Dano, whose clear seeing vision and understanding of Spiritual things, fits him for a Teacher who shall proclaim to the peoples the glorious Truth which is being Revealed to you chosen ones. Since entering our Spirit World I have learned that during the passing centuries advanced Spirits with but slight success, persistently have endeavored to penetrate the consciousness of Ento's peoples, but ever the gross materialism of their religion, which is founded upon the legends and crude conceptions of undeveloped, ignorant, primitive peoples, has opposed

an impenetrable barrier to their approach. Baffled and wearied through perpetual failures, finally Bands of strong, determined Spirits of our and other Spirit Worlds resolved to attempt to fit this Earth woman, whom we have named Gentolạ, to serve as a means of communication between Spirits and certain Sensitives of Ento. Being yet embodied in flesh she is less Spiritualized than ourselves, whose Spirit bodies like that of Valloạ, are of such inconceivably refined substances as to be imperceptible to most mortals. To Omanos Fûnhạ, to Ozynas Dûlsạ, and to thy son Dano, whose Spiritual Senses to a degree are unfolded, she is perceptible, and later on they and thee and thy spouse Ellitạ will unfold the ability to perceive wholly released spirits.

Of necessity this Revelation from the World of Spirits is so fragmentary as to be confusing to minds accustomed to other beliefs, but from time to time Omanos Fûnhạ, Ozynas Dûlsạ and this thy son Dano shall receive distinct instruction pertaining not only to the new Faith, but to other affairs of moment. When Dano shall have awakened we desire that he shall be informed as to what I have said, then, through Gentolạ, will be given to you all some parting words, and may the Spirit of All Spirits, the Infinite One, whom Entoans name Andûmanạ, ever be present in your thoughts, for from this Divine and inexhaustible Source cometh all that is beneficent. And now, dear friends, I must say Info oovistû.

De L'Ester—During Zenestạ Hạo's address Omanos Fûnhạ and Ozynas Dûlsạ gazed upon Dano in amazement and alarm, and his parents who stood near the apparently sleeping youth in awed silence listened to the strange speech issuing from his lips, but no one ventured to speak to him or to touch him. When Zenestạ Hạo spoke of Genessano Allis Immo and his wife and sons and of Ha-

Moûfi Adassi and Ontạ Andûlēsạ, surprise tinged with terror sat on every face, and in speechless, questioning wonder they looked into each others' eyes.

When he delivered Ontạ's greeting and Message, a great trembling seized Basto Andûlēsa, who scarcely could sustain his own form and that of his weeping wife, who, through violent emotion, swooned into unconsciousness. Gentolạ, in her now partially conscious state, realized what was occurring, and to our momentary dismay, her sympathies became so active that only through our instantly united efforts were we enabled to prevent her release from her greatly devitalized physical body. Restoratives quickly revived Dano's mother, who was gently entreated to withdraw from the chamber, but she refused to do so, and sat sobbing and murmuring: "She lives—she—lives, our—Ontạ, our precious—Ontạ, our—roina blossom lives, and some—time we shall find—her. Oh, the joy—of it, the joy—and wonder—of it. Andûmanạ, we adore Thee that Thou hast taken—pity upon Thy sorrowful—children; that Thou hast shown us—that we shall—find our beloved child, our—Ontạ." And thus as a loving mother would she, between smiles and tears continued her gentle, loving crooning. Now there was a quivering of the eyelids, a slight start, and Dano, in a bewildered manner looked about him and in a hushed tone eagerly questioned: "What has occurred? Have I been asleep and dreaming? Have I said aught to disturb you, that you regard me so strangely?" At our desire Gentolạ drew near him and at my dictation again spoke to him audibly.

Gentola—Dano, dear youth, even as the dew silently falls into the perfumed hearts of night's snowy blooms so early into your heart entered Valloạ. In the flower of her beautiful womanhood she has gone from you and from those dear to her, but she has not gone into Silence and nothing-

ness, but into a higher state of existence, where, after your work shall be done, you, too, will go and with her forever will glorify the Infinite Spirit of all that is. That I may comfort you I will reveal to you the wondrous fact that all existences in their nature are dual, the Male and Female Principles constituting the Duality, and truly Valloą is your other Self, and for all time you two are one and inseparable. Until you shall release yourself from your physical body, as your guiding Star ever she will be near you, and when you shall fall into your last slumber ere long you will awaken to meet the enraptured gaze of Valloą's azure eyes.

Dano, our Mission to Ento is only in its inception, but now I must return to Earth, where other duties await my attention, but you will not be left unaided, for now that the way has been made plain, Valloą, her mother, Sylvian, your sister Ontą and other Spirits will be able to communicate with you three illumined ones, and very soon other Sensitives will become unfolded, through whom Spirits can convey instruction to the people, and I am informed that when you may need me I shall be brought to you, so be courageous, be faithful to the duties our Mission has imposed upon you, and all will be well with you and with the children of Ento, before whom you will stand as a Priest of the New Religion.

The moment has arrived in which, for the present, we must say Info oovistû, and may a sense of the joys awaiting you all in the glorified existence of Ento's Spirit Realms illumine your lives and console and sustain your sorely grieved hearts until in the hour of your release from your physical bodies you shall hear the glad cry, "Lohąû, lohąû, vraimēon mēnoisą." (Hail, hail, dearly beloved.)

De L'Ester—At this moment a ray of the setting Sun stole through the slightly parted window drapery, falling

upon Dano, who, with uplifted face and outreaching hands, entreatingly whispered: "You will come again, oh, you will come again?" and Gentola was made to reply: "I will, I surely will," and Dano sank to his knees beside the couch. It stole athwart the white, calm, lovely face of Valloa, and for a little it lingered in the silken mesh of her golden hair, glorifying the majesty and mystery of the change called death. It crowned Dano's flowing blue black hair as with a halo and it stole across the stilled form of the dead girl and rested upon two faces one would not be likely to forget—the faces of the stately Supreme Ruler of Ento, Omanos Fûnha, and that of the Most High Priest of the Most Sacred Temple Zim, Ozynas Dûlsa, than whom no handsomer or gracious gentlemen exist on Ento. As, side by side they stood, the fading sun ray revealed in the face of the bereaved father an expression of infinite sadness, a little lighted by the dawning of a priceless hope. In the eyes of Ozynas Dûlsa was the expression of one whose Inner Vision has penetrated the Veil falling between the hither and the thither sides of existence. A moment longer and the sun ray disappeared, a passing cloud obscured its afterglow, and in the spacious apartment were shadows and silence. Then, through the activity of Forces ever at our command, slowly with a soft, silvery radiance we so illumined the chamber that the strange glory of it overwhelmed Omanos Fûnha, Dano, and his parents, but Ozynas Dûlsa, who, in the Inner Sanctuary of the most Sacred Temple Zim, had beheld Spirit Illumination, murmured: "Tymonas, Tymonas, thou hast said to me that thou art not a God, but a man, like other men, and I understood thee not, but now with an humble and grateful heart I recognize that thou art an exalted Spirit man, and that thou hast been infinitely patient with me as with other Priests who have served in the Temple Zim, and now I Vow that hence-

forth I will be as faithful to the new Revelation as ever in my ignorance I have been faithful to the superstitions which soon will be of a dead past," and through the stillness an audible whisper ran: "Well done, thou good and faithful servant; though thou hast not understood, sincerely thou hast worshipped the Most High," and tremblingly Ozynas Dûlsạ recognized that Tymonas, the Spirit of the Inner Sanctuary, had spoken.

At the height of the radiance musical notes, soft as zephyrs whispering to flowers, filled the chamber with vibrant melody, and the minds and hearts of those about the couch with emotions indescribable. Gradually the melodious tones died into silence, and the silvery glow faded into the gray of deepest twilight, whose shadows, like dark hued drapery, fell over the snowy couch and stilled form of the dead girl and over the awed but enraptured faces of the living. Then the tremulous, hushed, adoring tones of Omanos Fûnhạ's voice broke the stillness.

Omanos Funha—Supreme, all Wise, loving and most merciful One, Whom in our blindness we have not rightly perceived, in Thine own time and way Thou hast more clearly revealed Thyself and the marvel of Thy glory to us, Thy humbly adoring children. So dulled by erroneous beliefs are our Senses that as little children we reach our hands toward Thee, and I doubt not that Thou wilt guide our ways. Since to us hath been revealed the amazing, the glorious Truth that the Real Self of Man does not die, and that our dear ones who have gone from our sight can, in some not yet understood manner, hold converse with us, and that they will instruct us as to how we may attain greater knowledge concerning this life and the life to come, we cannot find words to express our gratitude to Thee or to those of Thy Spirit children whose love hath prompted them to serve us, who are so unworthy of Thy pity, or their immeas-

urable goodness to us. We know not how to repay Thy Infinite beneficence or their goodness, but I, Omanos Fûnha, am inexpressibly grateful to Thee and to Thy Messengers, and with all the ability with which Thou hast endowed me, henceforth I will proclaim to the children of Ento that Life is continuous, that endless progression is a Law of the Infinitely Supreme One, and that there is one God, and none other.

De L'Ester—Through the silence and the shadows fervently the lips of Immortals and Mortals responded, "Raû, raû, raû," and then the living were left with the beautiful dead body, whose released inmate swiftly was borne to her Celestial home, and through the measureless spaces from joyous Spirit Bands rang out the glad Pæan, "Glory to the Infinite Spirit in Whom we live and move and have our Being. Glory be to Thee through whom success has crowned our Mission to Ento. Glory and highest praise be unto our Father and Mother God, forever and forever."

September 16*th*, 1894.

APPENDIX.

INTERVIEW WITH MEMBERS OF THE EVONTHIA, JANUARY 10TH, 1895.

De L'Ester—Yes, madame, again we are here to greet you, but our visit must be brief, as neither you or we can afford to overtax your returning vital energy. Nearly four months of Earth's fleeting days have elapsed since your Spirit gaze rested upon the dead form of the mortal Valloa and upon the living form of the Spirit maiden as in the arms of her equally youthful mother and of her Aunt Sylvian she was borne from the darkening chamber and the presence of her stricken father and of her weeping lover, whose tearful eyes beheld her departure. That during this lapse of time we have maintained over you a careful watchfulness you may feel assured, and you cannot so much regret as do we, that at the culmination of our Mission we felt obliged to tax to the utmost your depleted vitality, and we rejoice that under the constant ministrations of loving friends, you are recovering your usual strength. We are aware that your peculiar experiences of the past two years are as slightly remembered dreams, yet to a degree you are curious as to what recently has been transpiring on Ento. Shall I inform you as to the progress of the new Faith?

Gentola—It will greatly please me if you will do so, for I feel more than curious to learn how it may be affecting the people.

De L'Ester—I am sure that it will gratify you to learn that Dano's parents are converts to the new Faith, and that their hitherto sombre faces are irradiated with the joyous expectation of Immortality, not only for themselves but for all of Andûmaṇa's children. Through Dano Andûlēsą they receive cheering Messages from their daughter Ontą and other dear ones whose words they value as jewels beyond price, and the passing days do not suffice for their continuous adoration of the goodness of Andûmaṇą. Who has heard and granted the desire of the hearts of His children.

Dano has renounced his claim to the Supreme Rulership of the Planet and has declared himself a Priest of the new Revelation, which he devotedly offers to the despairing multitudes, who eagerly listen to his eloquent presentation of its wonderful declarations. All over the Planet the minds of the people are profoundly stirred, and some are filled with consternation, dreading they know not what. Though still clinging to the old beliefs, others timidly reach toward the new Faith which promises that for which ever they have prayed, and still others are in a state of dumb amazement, not daring to voice either hope or fear. Of course, largely, the Priesthood stand aghast at the threatened downfall of the Time-Honored Religion, which ever has made them the dominant power of Ento. They declare that Dano's utterances are the result of mere hallucinations, and that the experiences of Omanos Fûnhą, of which he speaks openly, are outgrowths of grief over the death of Valloą. On the other hand, an ever increasing number of Priests and Priestesses are listening to the Most High Priest Ozymas Dûlsą, and joyfully professing their belief in the new Revelation, which he boldly declares to the multitudes who daily crowd the great Temple Zim. To them he relates his experiences with Tymonas in the inner

Sanctuary, and with amazement, not unmixed with terror, they ponder over his strange revelations. He has gone so far as to prohibit animal sacrifices and offerings to the Deific Ones, whom he pronounces myths, Andûmaṇa being the One and only God, Whom fervently he adores.

How fares Omanos Fûnhạ? One moment he cries to Andûmaṇa to restore to him his lost Valloạ, to grant to him one glimpse of her beautiful and beloved form and face, one tone of her voice, that was the sweetest music of his desolated life. Anon, he entreats Dano to comfort him with a Message from the dear ones who are veiled from his sight, and at times his Clairvoyant and Clairaudient Senses become so quickened that he communes with them. Then his soul is so filled with ecstatic fervor that to all about him he proclaims that truly life is continuous, that the dead do communicate with the living, and they, with beating hearts and breathless attention, listen to his rapt utterances. As time passes he grows into a clearer perception and realization of the Truth, and soon his feet will stand upon firm ground; then confidently and authoritatively he will offer to the people that which shall be to them as the very bread of life.

Dano, whose Clairvoyant and Clairaudient Senses are unfolding in a surprising manner, holds continuous communication with Valloạ and other freed Spirits, who are instructing him, and his faith has grown into actual knowledge. Thus he no longer doubts or questions the reality of his own experiences, and of course, this state of mind renders him very receptive to exalted Influences from the Spirit side of life. In his zeal to offer to the people the wondrous truths which have been revealed to him and to others he addresses them in Temples and elsewhere. Recently we listened to the youthful disciple, as, with glowing face, luminous eyes, and form trembling from emotion,

he spoke to a large assemblage of people in a Temple of Dạo. Firstly he addressed himself to the people, then, as one who speaks because he must, in tones that filled the vast edifice, he cried, "Oh, ye Priests, ye blind leaders of the blind, open your eyes that you may see, your ears that you may hear the glorious truth, which, through His appointed Messenger, Andûmaṇa hath revealed to His despairing children. Long have the peoples of Ento listened to the manifestations of the ignorance of bygone centuries, and now that light hath entered the darkened chambers of our minds, you would build yet higher walls of superstitious reverence for what hath been misnamed religion, which ever hath stood between us and the light. Ever you have walked in the shadows of a hopeless faith, and your mummeries have so dulled the senses of the people that, as from birth to death they grope their ways, bewildered they sink into the darkness of hopeless despair. Then awake, oh, awake, ye sleeping guides of the people, for a new day hath dawned for the children of Ento, a day whose effulgence shall fill all hearts with gladness inexpressible.

Since most ancient times it hath been taught that the home of Andûmaṇa, the Supreme One, is in radiant Diafon ēvoiha, which sheds life giving beams on land and on sea. Now, concerning this matter I will tell you an amazing truth. Those exalted ones with whom I am permitted to hold converse, some of whom once were men and women of Ento, but who now dwell in Realms so glorious that mortal eyes cannot endure their radiance, declare that Andûmaṇa is Spirit, and is everywhere, formless, unseeable, unthinkable, even by those who have attained to the highest wisdom. Also they declare that Ento is but one of innumerable Worlds peopled with beings like ourselves, and that the shining points in the night sky, which we, in our ignorance, have regarded as the lamps lighting

Astranola, are Worlds, many of them vaster far then Ento, and that the dreaded Gods and Goddesses are the myths of ancient ignorance, perpetuated by a sincere but unenlightened Priesthood."

This and much more he teaches, and both Priests and people, in doubt, fear and perplexity question as to which may be true, the old, hopeless, cheerless faith, or the new promise of joys immeasurable. But the leaven is leavening the masses, and ere long Priests and people will embrace the Truth.

You are aware that through electrical and vibratory forces between all portions of the Planet communication is instantaneous, thus quickly to nearby and remotest places the utterances of Ozynas Dûlsa and of Dano are heralded, and you cannot imagine the effect, which is beyond our fondest expectations, and it is but the beginning of what necessarily must result, for now that the positiveness of the Spiritual atmosphere is penetrable, hosts of Spirits from various Realms will see to it that the darkness which long has enshrouded the lives of the Entoans shall flee away, and then the effulgence of the grandest Truth that mortals can know will forever abide with them.

GENTOLA—You who more easily read my thoughts than I can express them will understand that what you have related fills my heart with joy. Even at greater cost to myself I would not for a moment hesitate to undertake a like Mission. But, friends, may not I soon again go with you to Ento?

DE L'ESTER—Yes, soon, but not until you shall have grown a little stronger. Then we will make good a promise made to you, but which you do not now remember. That you may more quickly regain your strength we advise that you shall go outdoors every day, so that your feet may come in contact with the earth, thus you will rid yourself

of devitalized magnetism, and at the same time you will accumulate energized magnetism, which you greatly need. It would delight us to prolong our visit, but we must consider the urgent necessity for your speedy return to health. With kindest, truest regard, we must say adieu.

OPENING OF THE WATERWAY INTO ETZOINA LOISA.

January 19th, 1895.

De L'Ester—Good-morning, madame. As we promised, so have we come in a body to escort you to Ento, and we have joined in your earnest invocation to Divine Influences to guard and guide you in the ways of truth, and to Inidora's fervent response, "Evoihaa, ino ēvostan, tsû felistan, raû, raû, raû," we also have responded, for we, too, desire the guardianship and guidance of exalted spirits, whose angelic ministrations assist all aspiring souls. This morning we find you difficult of control. You appear timorous and disturbed. Cannot you trust yourself to our care, who never have failed you? Compose yourself, pray, and passively yield yourself to our protection, but first instruct your watchful Vena to not allow you to be disturbed for two or more hours. That is well arranged, and now close your eyes and be at rest.

George, we are ready for our journey, and you, comrades, will lead the way. You no longer are afraid, and is not this motion and the views grand, glorious and exhilarating? Truly, it is well that your experiences while with us are as half remembered dreams, *otherwise they would unfit you for the routine of mortal existence.* You now understand that this journey to Ento is the fulfillment of our promise to afford you the pleasure of witnessing the opening of the great Central Waterway into Etzoina Loisa. Yes, the

further wall of the Loisa has been pierced, but the continuation of the System is not yet in readiness for either navigation or irrigation. Yes, we will proceed directly to Etzoina Loisa, else we may miss some features of the pageant. Now that we are nearing the lake we will descend to such an altitude as will afford you a view of the entire spectacle. At times we lose sight of the fact that your vision is not so far reaching as our own. A little lower, George. Now is every object clear to your vision?

GENTOLA—Quite so.

DE L'ESTER—Then for the present we will remain where we are, and we have arrived none too early, for, coming from every direction are air Transports laden to repletion with eagerly curious Entoans, and from north, south and west small water craft laden with men, women and children are hastening along the canals leading to the lake, where already a multitude of people have assembled. Look westward, madame, and attempt a description of the scene presenting itself.

GENTOLA—As far as my vision reaches I see the sparkling water of the great Waterway, and of the intersecting canals. Scarcely four months have elapsed since we visited this region and at that time you informed me that only recently had the barren lands come under the influence of irrigation. In this brief interval nature has accomplished a miracle in so quickly converting what then was little more than waste lands into fertile fields, covered with luxuriant verdure and blooming plants, and it is quite as amazing to observe the many villages and structures of various kinds which have been erected since we were here. It seems incredible that such vast improvements should have been accomplished in such a brief time. Some of the peoples of our Planet are very enterprising, but I question their ability to successfully compete with the quiet, persistent,

industrious Entoans, whose very superior mechanical appliances greatly facilitate their undertakings, but even then the results are surprising.

Dear me, what a wonderfully strange scene. Those air Transports hover over the lake like great birds, and the rising and falling tones of their whirring climbers are really musical. I wish I were clever enough to understand how they are constructed and controlled in their movements, and how—oh, De L'Ester, George, Bernard, see, see, yonder in the west is a fleet of large vessels and numerous smaller ones coming toward Etzoina. How swiftly the great vessels are advancing, leaving in their wake tumultuous billows of snowy foam. The foremost vessel is quite covered with rodels, and there are ropes of rodels, wreaths of rodels, banners of rodels, and around the entire deck is a fringe of rodels trailing their creamy beauty quite to the surface of the foaming water. Surely it has taken all the rodels on the planet to so bedeck the great vessel. All the large vessels are similarly decorated, each one with a single variety of flower, and how very beautiful they all appear. Now I hear strains of music, and on the decks of the vessels I perceive many people, and as the fleet draws nearer, nearer, I perceive on the rodel-decked vessel a group of persons whom I seem to remember. Yes, surely, one is the Supreme Ruler, Omanos Fûnha, and by his side is Basto Andûlēsa and other stately looking officials, accompanied by a number of lovely women, one of whom is Madame Ontellena Andûlēsa, by whose side are the Most High Priest Ozynas Dûlsa, and Dano, in Priestly garb. Ah, how vividly the closing scene of our Mission returns to my memory, but I must not now think of that. On Dano's youthful, handsome face is an expression of exaltation and of peace passing the understanding of those who know not that the individual conscious existence of Spirit has

neither beginning or ending, and it fills my heart with gladness to know that into the lives of the once despairing Entoans has entered the joy of the new Revelation. De L'Ester, really I cannot convey a correct idea of this marvellous scene, so I pray you to permit me to desist from attempting the impossible.

De L'Ester—As you will, madame, but I am of the opinion that my attempt will be quite as unsuccessful as your own. However, as no one is expected to describe the indescribable, our failures may be excusable.

Below us is the quiet lake, mirroring in its unruffled water the nearly cloudless azure sky and the slowly moving air Transports laden with people who evidently are enjoying the unusual scene. On either side of the entrance to the lake large numbers of people are massed, and as you perceive perfect order and decorum are observed. Indeed, among the Entoans, disorder is considered not only impolite, but indecent, as really it is.

The group occupying the foreground on this side of the entrance to the lake is composed of those who have conducted the stupendous undertaking, which has demanded infinite patience, endurance, versatility and engineering skill of the highest degree of excellence, yet not alone to engineering skill is due the credit of this achievement, for chemistry, too, has been a powerful factor in the destruction of the nearly impregnable vitrified wall of the lake. But the moment for the grand entry has arrived, so attention all.

As he advances toward the prow of the vessel what an imposing figure Omanos Fûnha presents. His tall, fine form, clothed in crimson and gold, his long, curling, raven hued hair, bound back from his serene brow by a richly gemmed gold fillet, his large, dark, expressive eyes, like two veiled lamps, lighting up his bronze hued face, his

handsome features expressing kindliest emotions, all contribute to render him a very striking and attractive man. Now, to stirring music, the rodel-decked flag ship moves toward the entrance to the lake, followed by the flower clad fleet of seventeen huge vessels. From a hundred or more air Transports showers of rodels and other blooms rain down upon them and the air is rent with the enthusiastic acclamation of the people in the Transports and of the multitudes below. It quickens one's pulsations, this wave of human emotion, but see now the flag ship pauses at the entrance of the passageway through the wall of the lake and the Most High Priest advances to Omanos Fûnha̤'s side, bearing in his hands a great tray of rodel blooms. We will descend a little so that you may more closely observe the Ceremony of the union of the Waterway with the lake.

Omanos Funha—Even as these fragrant rodel blooms open their golden hearts to the radiant beams of Diafon ēvoiha̤, so we, oh Andûmana̤, open our hearts to Thee that thus we may receive Thy love, which is the light and life of Thy children and of all living things. Through the knowledge which Thou hast imparted to Thy chosen ones they have brought to a successful conclusion this gigantic undertaking which through Thy beneficence shall be a perpetual blessing to the peoples of Ento, to whom, oh Thou Supreme One, it hath pleased Thee to reveal that truly we are the children of Thy love, and that through endless time we shall continue to live and to praise Thee for all Thy goodness to us. Ra̤û, ra̤û, ra̤û.

De L'Ester—Through an atmospheric system of communication every word uttered by Omanos Fûnha̤ has been made known not only to the vast assemblage in the air and below us, who reverently have joined in the invocation and fervent amen, amen, amen, but to the peoples of the entire Planet.

Omanos Funha—These rodel blooms, which no longer shall serve as emblems of death but of life and its joyous occasions, I now cast upon the lips of this great Waterway as, for the first time, they kiss the sparkling water of Etzoina Loisa.

De L'Ester—Amid profound silence the barrier separating the Waterway and the lake is quickly removed and Omanos Fûnha casts the rodels in front of the slowly moving vessel. Now an immense banner of rodels is run up to the apex of the flagstaff and a grand volume of musical notes fills the air with sweetest melody. Now the great vessel, followed by the fleet, moves swiftly through the ample passage, while from overhead as well as from below cheers upon cheers rend the air and from the Transports, which keep pace with the fleet, showers of blooms in glowing beauty rain down upon the heads of the people crowding the upper decks, and now the flag ship has plunged onto the lake as though purposing to pass straight across to the further side, but no, it turns to the right, leading the fleet in a triumphal procession around the lake. May I ask for an expression of your impression of the spectacle?

Gentola—Truly, it is both magnificent and to me, very wonderful, and I shall not forget, dear friends, that to your kindness I owe my thanks for the pleasure of witnessing it. Yes, I feel assured that if I shall attempt to tell my friends of this strange experience they will conclude that my imagination has been running wild, or that I have been dreaming, and as I gaze upon the flower-decked fleet so noiselessly, so swiftly, passing around the lake, upon the air Transports hovering above them and mirroring themselves in the now gently undulating water, upon the multitude of people, in boats and motor vehicles, or swarming on the broad rim of the lake, really I am at a loss to

realize the situation, and shall not find fault with any one who may question either my sanity or my veracity.

De L'Ester—We who understand the relation between what some of your wise ones term the conscious and subconscious self, but which we recognize as the intelligent, human animal Soul, and Ego, or Spirit Self, readily comprehend your difficulty of realization when applied to matters outside the plane of your earthly existence, and until you become a fully freed Spirit you cannot escape certain physical conditions. But come, friends, we will pay Omanos Fûnhạ and Dano a brief visit. At this moment they are the central figures of a group of personages intent upon viewing the eastern exit of Etzoinạ into the continuation of the System, which ere long will be in readiness not only for navigation but also for the irrigation of the wide stretches of arid lands extending eastward. Now the flag ship, followed by the fleet, continues its course around the lake, whose rim presents a living front of enthusiastic people, whose unceasing acclamations express their satisfaction over the completion of a most difficult and seriously necessary enterprise.

George, we will alight, taking a position quite apart from the group surrounding Omanos Fûnhạ, and you, Bruno, will attempt to impress Dano to move in our direction. Well done, well done. Our young Priest is so very sensitive that, with a startled, listening air, he turns his head, thinking that some one has addressed him, and now slowly and apparently aimlessly he draws away from the group and toward us. Gentolạ, touch him lightly on his lips, and he will understand that it is the signal of your presence. Ah, he is so startled that he covers his eyes with his hands, murmuring, "Can it be, can it be? Oh, art thou here, thou whose name is Gentolạ?" In a moment he will perceive you, then you will follow my dictation.

GENTOLA—Yes, Dano, I am here, and joyfully greet you as a Priest of the new Revelation which has come to you and to your people, and I and those who are with me rejoice with you that the old dread faith surely is yielding to a belief in the glorious Truth of the continuity of life, and that all men and women are their own Saviors. We rejoice, too that we perceive that already this knowledge is illumining the minds of many, and be assured that even as the vertical beams of Diafon ēvoihą irradiate this beautiful scene, so, ere long, knowledge of the Truth will irradiate the lives of your people, who will learn that the dwelling Place of the Supreme One is the limitless Universe, yet that He is ever present in the hearts of those who seek to know Him Who is the Father, Mother God, the Dual One, in whom we all exist.

Nay, it is not an illusion—the forms you dimly perceive, are the Spirit friends who have borne me across the vast space between Earth and Ento, and through me they extend to you a loving greeting. Your joy that light from Spirit Realms is dispelling Ento's long night of despair, finds in them fullest response, and an earnest assurance that they and countless Spirits of Ento's and other Spirit Worlds unceasingly will aid you and those who like yourself are teaching the Gospel of the new Revelation. And now, Dano, for these friends and myself I must say Info oovistû.

DANO—I pray you, stay one moment. Will you come again, will you surely come to instruct my ignorance, to strengthen me in the new Faith, which is so glorious, so overwhelming, that did not my Valloą, by her sweet presence and counsel sustain me, I indeed might faint by the way.

GENTOLA—These spirit friends say that many times I shall come to you, that through me they may afford you

such Wisdom Lessons as they and Spirits of your and other Spirit Worlds have learned. They and I entreat you to be courageous and steadfast. Trust to the guidance of Valloa and of other dear ones who ever are near you, and all will be well with you. Again Info oovistû.

De L'Ester—Omanos Fûnha and those about him are curiously observing Dano, who now arouses as from a profound reverie. As quietly he returns to his friends on his fine, youthful face is an expression of smiling exaltation, and in the splendor of his dark, luminous eyes is the reflected radiance of Realms unseen of mortal vision.

The Ceremonial we have so slightly sketched is drawn to a close and now you must take a last view of the great flower-decked vessels, so swiftly pursuing their way westward. Of the air Transports, like huge birds winging their ways through the quiet atmosphere, of the numerous small water craft, gliding off through the canals, of the many motor vehicles, which rapidly bear away many of the dispersing assemblage, of the placid water of Etzoina, in which the rays of the glowing sun sparkle like gleams of fire, and of the face of the verdure-clad lands which well may typify the Resurrection of Death into Life.

Ento, thou redeemed one, in our gladness we cry, Hail, hail, thou who art one of the blest among the System of Worlds, ever pursuing their unvarying, ceaseless journeys around our Sun, which is but one of countless Suns, *encircling the one Central Sun,* whose immensity and glory is beyond all conceptions of Angels or Archangels, whose vivifying energy controls the heartbeats of the Universe, whose intelligent, tireless, ceaseless activity is that which is known of by many names, to us is known as God, the Infinite One, *whom only in accordance with the degree of our spiritual unfoldment can we apprehend.*

Now we must return you to Earth, else we may not return

you at all, and the time has not yet arrived for such a desirable consummation of your present life work. Make your adieus to our friends, and to your wistful eyed son, for George and I will see that you shall safely arrive in your quiet home, where Vena impatiently and somewhat anxiously awaits you.

Now unclose your eyes, for you and your soul again are united and Vena breathes a sigh of relief as she sees you move and hears you call, "Vena, please bring me a glass of water," and we may say the same for ourselves, for indeed we have held you over long for your safety, but obey our instructions and soon you will recover your usual condition.

Yes, soon again we will make our presence known to you. Until then, adieu.

GLOSSARY.

A.

Andûmaṇa—Supreme One. Creator of all things.
Acclinum—Zoölogical collection.
Acrocustēno ingolạvion—Amphibious flesh eater.
Angossạ—Hornless animal. Hornless.
Astranolạ—Realm of Deific ones.
A-Muistạ—Manlike Anthropoid.
Andomạh—Primary school.
Azēon—God of Love.
Alistạ—Mountain. Very lofty, etc.
Alzoytas—Sacred bird of Astranolạ, whose wings overshadow the Death Realm.
Ayon mûyạ—Good bye, or may the Gods protect you.
Anadillo Pylo—Scaly armored amphibian.
Anadillo akēdon—Scaly armored reptile.

B.

Bomûz himmû—Manlike tree climber.
Birrsch—Trowser.
Birrschạ—Trowsers.
Bomûz—Man.
Brillo—Froglike creature.
Bendolû—Rainbow.
Bendolû iffon—Rainbow hued.
Bûdạs—Tremulous.
Bûdas lotạ—A gigantic tree, whose palmlike foliage trembles incessantly.

C.

Camarissą—Capitol of Province of Ondû.
Cominą dąą—Class rooms.
Callo—Wharf landing.
Cryfimo—Great Ocean.
Cryfimanû—Small Ocean. Sea.
Cēhylû—Rushing. Tumultuous.
Chifą—An eel-like fish.
Chimą Loisą—Mirror Lake.

D.

Diąfon ēvoihą—Sun, the dwelling place of Andûmaną.
Dąo—Capitol of Ento.
Dią—Life. Life Essence, or Principle, animating the body.
Dąą—Room.
Dylû—Tossed. Shaken.
Diafą aviną—Many hued. Iridescent.

E.

Efon—Personal pronoun, I.
Esploiną—Globe. Sphere.
Eyamo Yanos—The Infinite, Intelligent energy.
Endoiną—Bridge. Endoinaa. Bridges.
Ento—Chosen. Set apart.
Elipso—Year. Elipsąą. Years.
Emano—Friend, masculine gender. S gives the plural.
Emaną—Friend. Feminine gender. A gives the plural.
Etzoiną—Placid, quiet, still.
Etzoiną Loisa—Placid Lake, or water.
Enorą—Strange. Remarkable, wonderful.
Etzą—Sweet pulpy fruit, resembling an orange.
Entola, and Ementolą—Moons of Ento.

F.

Fenēta—Catlike animal.
Favạ ạ croidas—Burial place, or place for urned ashes of the dead.
Frilvodii—Species of Anthropoid, known as housekeepers.
Fûnaveh—Intersection.
Funaveh Ritzạ—Town of the Intersection.
Fondorûveh—City, named after its founder, Tamon Fondorûveh.

G.

Gentolano—Prince. Son of Supreme Ruler, or heir apparent.
Gentolanạ—Princess. Daughter of Supreme Ruler.
Gentolạ—Lady. Friend. Gentle one, and other gracious meanings.
Gentolissimạ—Queen, or Supreme Lady. Applied to the wife of the Supreme Ruler.
Gentolēnạ—Darling, dear one. Also little one, when applied to children, or pets.
Gûfon—Bitter.
Gandûlanạ—Serpent. Gandulanos, serpents.
Gowhyạ—Hibernating animal, resembling a bear.
Gariffo Tsûvon—Bird of the cloud God, Tsuvon.
Gûlnoyas—Egg shaped.

H.

Himmû—Tree climber. A species of anthropoid.
Hinifro enorạ—Yellow wonder.
Hinor imados—Irrigating canal.
Hinor tzowạ—Canal for transportation.
Hinifro—Yellow.
Hom arû—A palmlike tree.
Hûndaffon—Andûmanạ's cup bearer.

I.

Indoloisą—Tranquil water.
Istoirą—Small temple.
Info stą tivą Zēnosąą oovistû—To the care of the Gods, until we meet.
Infądoihan luvētas—Place, or temple of sacrifice.
Info oovistû—Until we meet again, farewell.
Ilsoimen—Morning.
Ilofen mûeną—Amusement garden.
Istoirą lēmąh—Temple of urned ashes, of the dead, for private uses.

K.

Kenēto Souvanąllo—Gigantic flesh eaters.
Kenēto alistą—Mountain range, 200 miles long, 6,000 feet above sea level.
Kenēto—Gigantic, enormous, very large.
Kûltymo Tylû—Elevated city.
Kynos—Vine.
Kyn nûynao—An anthropoid of a peculiar species.
Kyn—A tree resembling an oak tree.
Kymos—Majesty, or majestic.
Kēminą—Central.

L.

Loitą—Harplike musical instrument.
Lenivo—Upper garment for men. A sort of tunic.
Luitzen—History. Record.
Loûvąh—God of Agriculture.
Lotą—Tree of any species.
Lumēnas—Botanical garden.
Loisą—Water, lake, pool, etc.
Loisą yanû—Water gem, or jewel.
Loisą micaną—Vining water lily.
Loisą-Gentolissimą—Water Queen.

Loisạ Gentolanạ—Water Princess.
Litzen—Sweet.
Loisạ a lûtyenos—Lake of rushes.
Loisạ infûen—Water drinker.
Loisavāon—Waterway.
Lafon Thēodossạ—A noted Ento painter.
Lohạû vrāimēon—Hail, dearly beloved.

M.

Mo̊ûentos hoạ falados—Valley of desolation.
Micanạ—Lily, corresponding with Earth's lily family.
Mistạ—Snow.
Metsû—Light weight, non-corrosive, non-conducting metal.

O.

Onos—Personal pronoun, we.
Oirạh—Thanks. Praise. The word is used in several similar senses, and is pronounced, Wạhrạh. It bears the same meaning as Amen, or be it so.
Oina mistạ—Snow flower.
Oonamosạ tûlạ—Burr berry.
Oifen tsû—Endless time.
Oondạ lotas—Tree, and fruit, similar to our orange.
Omanos Fûnhạ—Present Supreme Ruler of Ento.
Osy Hûn—Supreme Ruler.
Oonamosạ—Burr.
Oondạ—Divine. Godlike.
Ozynas Dûlsạ—Present Most High Priest of the Most Sacred Temple Zim.

P.

Pētusạ—Pearl.
Pfettos—Shoe. Pfetta shoes.
Plimos—Plant.
Phrạ—God, or messenger of death.

Q.

Quaṇa—Eclipse. When Andûmaṇa frowns.
Quend—A region in the North Temperate Zone.

R.

Ryzo elipsaa—Century.
Rinvoh—Aquarium.
Rimoh—An animal resembling an antelope.
Rodel—The national flower of Ento. Resembles our lotus.
Ruvacca—Trumpet.
Rēa—Life essence, or principle.
Rûha—Governor.
Rouva nû Odalissa—Homes for the favored ones.
Rouva—Favored.
Raû—Same meaning as oirah. (Pronounced Rahoo.)
Ruvacca plimos—Trumpet flower, or plant.
Ritza—Town.

S.

Syffondû—Museum.
Sammanah—Collegiate school.
Soitzen—Tramway. A gives the plural, as soitzena.
Somû Ikaton—Blessing giver.
Soiva—Park. Soivaa, parks.
Sēlona Valloa—Wife of Omanos Fûnha, and mother of Sēlona Valloa Fûnha.
Sauva—A non-corrosive metal.
Sylvian—Sister of Sēlona Valloa, wife of Omanos Fûnha.

T.

Tsufālen—Teachers of divine mysteries.
Tûla—Berry.
Tsûvon—Bird.
Thon eyama Yanos—Infinite, intelligent energy.
Tylû—City. Tylûsaa, cities.
Testo—Death, the killer.

U.

Ufan—Personal pronoun, you.

V.

Varû testo—Death fire.
Varû—Fire.
Vybo—Gold. Also it signifies glittering, shining, brilliant, and sparkling.
Vossą—Leaf. Climber. Vossalą̈ą, climbers. The use of the word determines its significance.
Vochą—An animal resembling a cow, but much larger.
Voûhoidą—Resembles a pipe organ.

W.

Waną vinostû yarû—Expiatory fire fountain.

Y.

Yanû—Gem, or jewel.
Yento—A place of punishment for disobedient gods and goddesses.
Yoidas hûą—Bow shaped, or bent.
Yoihodą—Priest. S gives the plural.
Yoitan—Tempest. Storm. Tornado.
Yoitaną—Severe storm.
Yoitano—Tornado. The suffixes a, or o, determining the degree of the disturbance.
Yoihodasā—Priestess. Yoihodassą̈ą, priestesses.

Z.

Zenno—God.
Zenną—Goddess.
Zēon—A horselike animal.
Zindo—God of rain and snow.
Zētos—World, applied to Ento.
Zim—The most Sacred Temple of Ento.
Zēnosą̈ą—The deific ones.

NUMBERS.

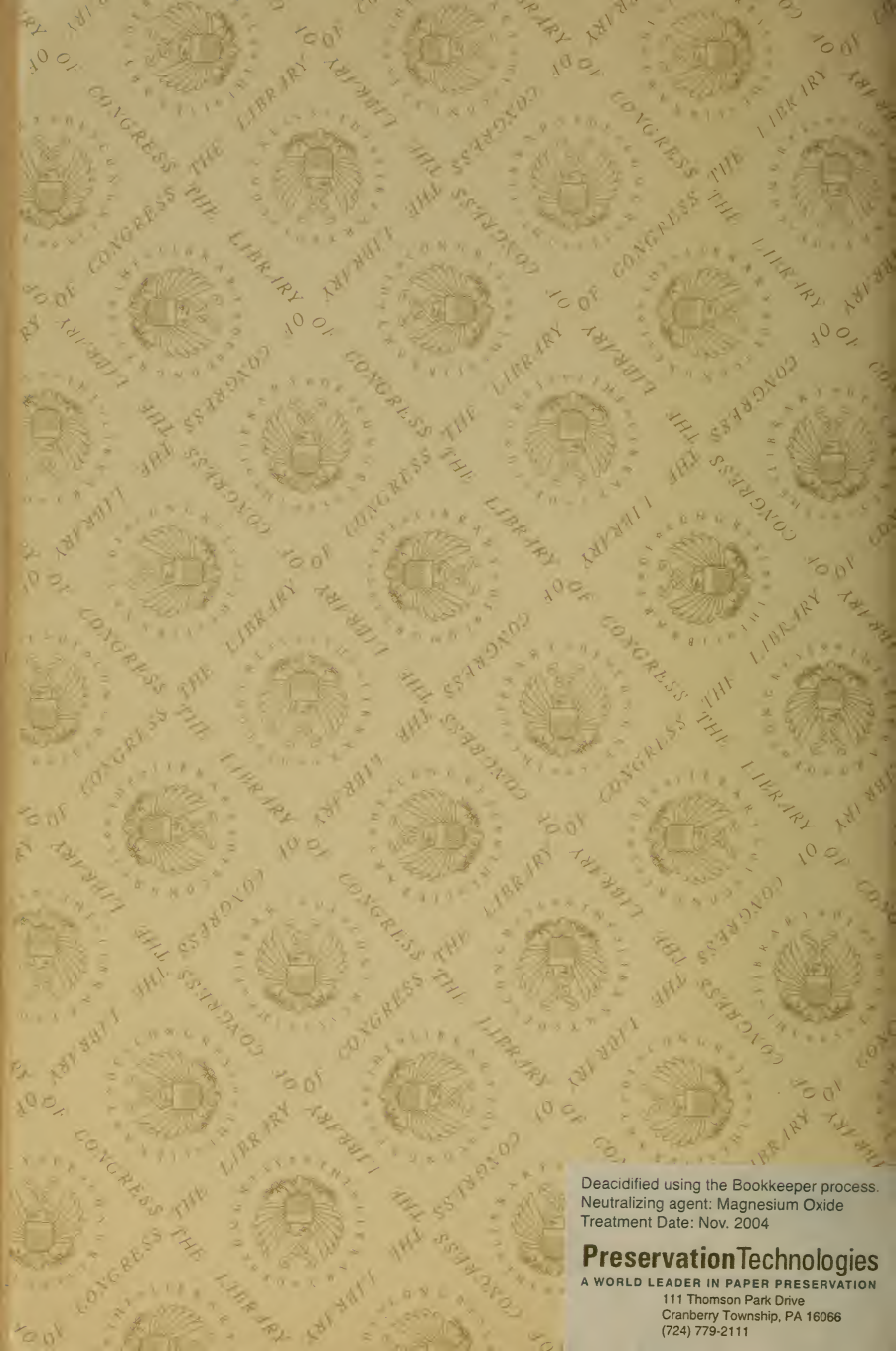
Fon—1.
Itû—2.
Mēos—3.
Len—4.
Vodû—5.
Mûen—6.
Ofen—7.
Zû—8.
Tēvon—9.
Rûyạ—10.
Yodis—11.
Fonitû—12.
Rûyạ—10.
Itạ—20.
Mēosạ—30
Lēnạ—40.
Vodạ—50.
Mûenạ—60.
Ofēnạ—70.
Zûạ—80.
Tēvonạ—90.
Ryzo—100.

COLORS.

White—Vil.
Red—Ilo.
Yellow—Hinifro.
Green—Mostu.
Blue—Grel.
Purple—Apru.
Violet—Lubạ.
Brown—Ikro.
Black—Gilnas.
Orange—Drufi.

PERSONAL PRONOUNS.

Efon—I.
Onos—We.
Ufan—You.
Nofan—Thou.
Noifan—Thee.
Neffan—Thy.
Tofan—He.
Toifan—She.
Ista—It.
Tsya—They. Esto. Ye.
Vạhûạ—Day. Vahuaạ—Days.
Voina—Night. Voinaa—Nights



Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: Nov. 2004

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION
111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

LIBRARY OF CONGRESS
0 012 903 464 6